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BIBLE MONITOR

Vol. XV

January 1, 1937

No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NEW YEAR MEDITATION

If the all wise Providence spares our lives we shall shortly behold the dawning of the first day of a New Year, the year of our Lord nineteen hundred and thirty seven. Another year will soon be a matter of history and the records of all that has taken place with us through it, will be in the hands of the great I Am. With the passing of the year 1936 we close volume fourteen of the Bible Monitor.

The closing and beginning of years should be of special significance to us; it reminds us of the passing of time. With the passing of the years we are growing older and the time of our sojourning here is becoming shorter. No doubt, for many

who read these lines the year 1937 shall be the last of their days on the earth and before another New Year rolls around they shall have left all that is near and dear to them on the earth and will be trying the realities of another world. There is no assurance to any of us regardless of age, that we shall see the close of another year. Neither can we halt this rapid passing of the years. These facts should set us to doing some serious thinking. Life, indeed, is a serious matter and it is but folly of the vainest sort to live it in revelry and vanity.

It is evident that our Creator in placing us in this world intended that our conduct and activities should be such that would honor and glorify his name. He has revealed to us in unmistakable ways His purposes and will, for the

human family in this world, and this knowledge makes us responsible beings. This responsibility cannot be evaded nor shifted upon someone else, it is an individual matter and one that we must face some day in the presence of our Maker and God. The scriptures tell us plainly that regarding the existence and supremacy of our God and the need of our subjection and willing obedience unto Him, the revelation has been so plain to mankind that we are "without excuse." This is a solemn fact that should be given our careful consideration before we are called hence.

As we review the experiences of the past year we are made to marvel that it is so well with us. Truly our God has been good to us. In all the years of the past this same truth has been borne out. It is this truth that stands out most prominently in the experiences of the past. The Psalmist had great reason indeed to declare, "Thou crownest the year with Thy goodness; and Thy paths drop fatness." (Ps. 65:11.) Year after year there are so many sorrows, trials, temptations,

problems and difficulties which we must meet that were it not for the goodness of our God, certainly we could not successfully cope with them all. Somehow, to those who trust and serve Him in meekness, the Lord supplies grace sufficient to overcome even the most trying experiences.

The Psalmist discovered that the Lord supplied bountifully all the needs of those who trusted in him, "thy paths drop fatness." All those who serve the Lord in sincerity and truth will discover this same truth. If all men everywhere could but see the beauty of a life of submission to the Lord and walk in humility, righteousness and sobriety what a different world this would be in which to live. There has been much talk of late years about the so-called "depression" in this country and the world at large, and much effort has been put forth in connection with great sums of money in order to bring back prosperity. Many, no doubt have been sincere in their efforts to bring about better conditions within the human family but a great error has been

made. In all the plans and efforts, that have been put forth the One who rules and overrules, the almighty God has been almost completely ignored. It is not to be wondered at that greater progress has not been made in view of this fact. It would be well for this generation to consider the message of the Lord to Joshua in the time of his labors. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh.)

If we would have prosperity and success that would last we most certainly must turn to the Lord for our instructions. He alone is able to bring about peace and prosperity on the earth that will be lasting.

In view of what the Lord has done for us in the past, as we launch out in this New Year may our faith in him and our obedience to him be such that we may be able to accomplish more in his kingdom here below, ever mind-

ful that he may shortly come to take his faithful ones to the place where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.) May the Lord hasten that day.

SOME OF OUR NEEDS

With this issue we begin volume fifteen of the Bible Monitor. It is our wish that with the passing of the years the Monitor will grow and wield a greater influence in the world. We desire also that this influence will be in the proper direction that souls may be saved, the kingdom of God extended and the name of our God be glorified. In order that this may be accomplished we need the earnest support of each member of the Monitor family. We need especially, the prayers of the faithful everywhere, knowing that the "effectual fervent prayer of a righteous man, availeth much."

We need manuscript for printing in the Monitor that is of such a nature that the

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Ezra L. Beery, Union, Ohio, Associate Editor.

faithful will be edified and encouraged to greater activity and sinners warned to flee the wrath of God. We urge all our contributors to give thoughtful, prayerful consideration to all that they write, looking to the Lord for wisdom and discretion that we may be able to set at naught the foolish reasonings of worldly men and present the truth so clearly and forcibly that men and women everywhere who may chance to read the

Monitor will be impelled to accept the terms of salvation while grace abounds.

We need a larger circulation for the Monitor. Each one can render valuable service in this line by handing Monitors to others to read and getting new subscribers. With a larger paid up circulation our financial problems would be lessened considerably, so we are urging from time to time for extra effort to be put forth in this line.

Just now there are a number of our readers who are delinquent in sending in their renewals. Look at the table on your Monitor. If it reads Jan. 36, Apr. 36, July 36, or Oct. 36 and you have not sent in your renewal since July, you are delinquent. We are expecting to reprint Mailing Slips soon so we urge all to send their renewals in promptly so there will not need be so many corrections later.

We certainly appreciate the kindness and consideration that has been shown us during our labors as your unworthy servant through the past year. We make many mistakes and are not able to be as prompt in looking after some matters as

we should, so we ask you to kindly bear with us in these matters and we will do the best we can. May the Lord bless us all as we go forth in the duties of this New Year.

Our files are a little low with manuscript for printing just now. During the cold wintry days of the coming months will you not remember to do some writing for the Monitor?

We wish you all a happy and prosperous New Year in matters both temporal and spiritual. The Lord add His blessing.

—Editor.

NO PLACE FOR THE WORD OF GOD

J. H. Beer

(John 8:36-37) "If the Son therefore shall make you free, ye shall be free indeed. I know ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." Where the word of Jesus ought at once to be received it is often rejected, these Jews were Abraham's seed, but they had not the faith of Abraham. Jesus knows

where His word is received and where it has no place, He declares that all else is unavailing. It was in vain that they were of the favored race if they did not admit the Savior's word into their hearts.

(Verses 31-32) "Then said Jesus to those Jews which belived on Him, if ye continue in My word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." The practical result appeared in their lives, they sought to kill Jesus.

Let us consider honestly, what place the word should have in men's hearts. The word comes from God through Jesus Christ, the appointed messenger of God. It is true and saving; it should have a place among those who hear it.

(John 12:46-50) "I am come a light into the world, that whosoever believeth on Me should not abide in darkness." (V. 48), The word that Christ hath spoken will stand against man in the judgment day of all who have had no place in their hearts for it.

(Col. 3:16) "Let the word of Christ dwell in you

richly." (Psalm 119:11) "Thy word have I hid in my heart." The word of God should receive attention, reverence, faith and obedience. (John 8:47) "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." They claimed to be heirs of the promise God gave to Abraham. Jesus said if they were Abraham's children they would do the works of Abraham, they were of the same type that Paul speaks of in the letter to the Romans, they had plenty of zeal, but lacked in knowledge, going about to establish their own righteousness, not submitting themselves unto the righteousness of God.

(Matt. 7:24) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." There are many trying to get to heaven some other way than the gospel way. What will come of the word of Christ, having no place in you; every past rejection of that word has involved you in sin. The rejection of the word will condemn you at the last great day.

(James 1:22) "But be ye doers of the word and not hearers only deceiving your own selves," It means your highest good, and will greatly bless you.

Denton, Md.

REVELATIONS 5:1-14

J. A. Leckron

Part I

This chapter continues the description of the vision we last had under consideration. The scene is at the same place and the Elders, the Living Ones and the Throne are still in view, the same as in the preceding chapter. But there is a change, or making ready for great things, and hence a disclosure of new items, which now claim our attention. Prominent and first among these is a book, or roll, upon the right hand of Him that sitteth on the throne, written on the inside and on the back, sealed with seven seals.

It was doubtless there from the very first glance of John, or that he had of this display; but it was kept out of his notice, at least reserved from the particulars

of his description, until this point, at which starts one of the sublimest scenes in heaven, and the occasion of the most tremendous convulsions and changes on earth.

The meaning of it has been differently represented by different expositors. But the outlying facts, that it, and it alone brings upon the scene the prime mover of the new song in heaven, and the great actor of all the succeeding events of earth; that He appears and deals with this book in the character of the Lamb which had been slain; and that what He does with it is something from which all creation has shrunk back in unworthiness and inability to perform, ought to be sufficient to set upon the track of the conclusion, that this book has its primary and most essential reference to redemption. It is not ecclesiastical history, which this book is introduced to fore-show, but something to which all ecclesiastical history is only the prelude and introduction, and which the scriptures call "the redemption of the purchased possession."

It may be well here for us

to correct a misapprehension which largely obtains in the common conception of what redemption is. When this word is used, most men's minds go back to the birth, life, death, and resurrection of Christ, and think of something already accomplished and complete in the blessed fact of the blessed Savior's history. This is well enough as far as it goes, and touches indeed, the great central particulars on which redemption reposes.

But viewed as a whole, redemption is a vastly wider and more wonder thing. It stretches back through a history of six thousand years, and yet its sublimest part is still future. It includes all past dispensations, and the coming and achievements of Christ in the flesh; but it embraces still other dispensations, and a more glorious advent of Christ, and vastly more farreaching achievements, of which His miracles were the symptomatic pre-intimations. There is already much of redemptive power and blessing in the world. The truth is, that everything on earth rests on a mediatorial basis.

The world stands, and man exists, only because of Christ and His undertaking to be our Savior. But for His mediatorship, Adam would have perished the day that he transgressed, and never a human being would have been born. The very ungodliest of the race owe whatever blessings they enjoy to the blood of Christ. Even the lower animals, and the very grasses of the fields live and flourish by virtue of the same.

Redemption is therefore so far a living force. Like a golden chain, it girdles the world, upholds it from destruction, and sustains, and blesses all the varied and successive generations on its surface. But, all this sea of mediatorial mercies is as nothing, compared with what is yet to come. Redemption has its roots and foundations in the past, but its true realization lies in the future, and connects directly with the period and transactions to which our text relates. The scriptures everywhere point forward to Christ's Apocalypse, or appearing, as the time when first the mystery shall be finished, and the long process reaches its proper con-

summation.

Jesus talked to His disciples about the signs which were to precede His coming, and said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28.)

In His view the, redemption proper, or in its true reality, lies far more in the future than in the past; so much more that the past is hardly to be named apart from what is yet to come. And with all Paul's glorying in the cross, he did not hesitate to say: "If in this life only we have hope in Christ, we are, of all men, most miserable;" and that "the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." (I Cor. 15:19, Rom. 8:22-23.)

He speaks of Christians as indeed "sealed with the Holy Spirit of promise," which he commends greatly, but which he pronounces the more "earnest" or pledge of

something vastly greater, and of an inheritance still future, which is only to come at a yet unaccomplished redemption of the purchased possession.

(Eph. 1:13-14) To him therefore, redemption is still largely a subject of hope. There is an inheritance pledge, and a possession purchased, but it is not yet redeemed. The action of claiming, disencumbering, and taking possession of it is still future. And it is just this action that is brought to our view in the taking up of this book and the breaking of its seals.

The word redemption comes to us, and takes its significance from certain laws and customs of the ancient Jews. Under these laws and customs, it was impossible to alienate estates beyond a given time. Whatever disposition one may have been forced to make of his lands, and whoever might be found in possession of them, the year of Jubilee returned them to the lawful representative of their former owners.

Upon this regulation there was founded another, which made it the right of the nearest of kin to one

who, through distress or otherwise, had alienated his inheritance to another party, to step in and redeem it; that is, to buy it back, and retake it, at any time or at such times not falling within certain stipulated intervals. When an inheritance was thus disposed away by its rightful possessor, there were two books, or instruments of writing, made of the transaction, the one open and the other sealed, specifying price and particulars. These books or mortgage deeds went into the hands of the one to whom the property was thus made over.

A sealed book thus becomes a standing sign of an alienated inheritance, but so held as to be liable to be recovered on the terms specified. And when any one legally representing the original proprietor was found competent to lift and destroy that sealed instrument, and thus to buy back what had been disposed away, he was called the "Goal," or redeemer, and the inheritance was considered redeemed, so far that he now had full right to dispossess of it whoever might be found on it, and to

enter upon its undisturbed fruition. From this it will be seen, that the transactions which John witnessed in regard to this sealed book, accord precisely with this ancient arrangement for the redemption of inheritances. And the coincidence is so complete, and sealed books in scripture are so much confined to this particular sort of writings that we take it as separating this book in God's right hand from all other subjects to the one subject of forfeited inheritances.

We also know very well that there has been an inheritance forfeited and disposed away for these thousands of years, and that for all this time the proper heirs have lain out of it, and had no proper possession of it. That inheritance we know to be just the things in which man, in his first creation was installed, and which God made good, and sin made evil.

Everything testifies that it was a high, holy, and blessed investiture, but alas, its original possessor sinned, and it passed out of his hands to the disinheritance of all his seed.

The sealed book, the title-

deeds of its forfeiture and mortgage are in the hands of God, and strangers and intruders have overrun and debased it. And from the days of Adam until now, those deeds have lain in the Almighty's hands, with no one to take them up or to dispossess the aliens. And even when the saints are caught up to the sky, they will find it still lying there awaiting this very scene of the text, when the Goal adjudged worthy shall appear and take it up, and destroy the sad testimonial by breaking its seals forever. Seven seals are upon this book, indicative of the completeness of those bonds of forfeit which have all this while debarred Adam's seed from their proper inheritance.

The original estate is totally gone from man, apart from some competent Redeemer. Just as the final taking of the book, and the breaking of its seals, eventuate in complete redemption, and the full reinstatement of the acknowledged seed into the blessedness which sin forfeited, and the Goel redeemed, so those seals unbroken, set forth the completeness of the aliena-

tin and the thoroughness of the incumbrances which are upon the estate, until that competent Goel has performed his work. This book was written within and on the back. This again tends to identify it with these books of forfeited inheritances. Within were the specifications of the forfeiture; without were the names and attestations of the witnesses; for this is the manner in which these documents were attested.

It is in the hand of God. No literal hand is described, but, so to speak, it was on the right hand of the undescribed and indescribable One who occupied the throne. This is significant of His high and supreme right to what the sealed instrument binds. Failing from man it reverted to the original Giver.

Sin cannot vitiate any of the rights of God. Satan's possession is mere usurpation, permitted for the time, but in no way detrimental to the proprietorship of the Almighty. The true right still lives in the hand of God, until the proper Goel comes to redeem it, by paying the price, and ejecting the alien and his seed. The same is

significant of the fact that this matter of the book and its seals is the principal subject of the transaction displayed; and furthermore, that the intensest holiness and sublimest power are required to be able or worthy to approach and take possession of the record, for to come to the right hand of God, is to come to the highest place of exaltation and authority in the universe.

We will have to close this article now, as there is too much to crowd out other articles. In our next article we will have the mighty angel asking if anyone is prepared to open the seals of the Book.

Greentown, Ind.

OBEDIENCE

Ida M. Helm

"And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." (Exodus 24:7.) Jehovah and Israel entered into fellowship and bound themselves by the terms of the covenant, the people promising obedience and Jehovah promising His help

and blessing.

"See I have set before thee this day, life and good and death and evil." (Deut. 30:15.) It was left to the people to choose the alternative of an obedient and happy life or a disobedient and troubled and miserable one.

Loving God and obeying His will was the only way of obtaining the good and escaping the penalty of the evil of disobedience. Then as now there was but one way and they must choose. So must we today. Moses urgently pleads with them to make the wise choice. The law of loving and obeying God was well known to the Israelites and they could not plead ignorance of its requirements. To love God and obey Him was not concealed as a mystery in heaven for it had been revealed, the rich and the poor, the high and the low, the humblest one and even the little child was instructed in those truths. It was the subject of daily conversation.

Circumcision was a divine ordinance established in Israel as a national rite. A circumcised man was debtor to the whole law and none

could be justified by the law except he keep it wholly. That was the condition on which God would be with them and drive out the enemy and establish them in the promised land.

Then as now, to really love God means that we will strive to obey Him in all things. To serve God in all things means eternal life, to disobey God means eternal death. Each one of us today must make God's will the rule of action in stead of our own. One may appear zealous in God's cause as far as doing it suits his own purpose, but when it is insisted that God's will be submitted to he may become stiff-necked and stubborn. Such a one is a type of those who profess to be Christians and in a measure they act as Christians, but nevertheless they follow their own way just as though they had never taken any Christian vows or made a covenant with God.

The church is a called out people just as truly as Israel was a called out nation. Israel was a redeemed people, they were led out from under Egyptian bondage and idolatry by the power of Almighty

God, but they forgot their holy state, their solemn covenant with God and went out of the right way, each one preferring his own selfish way. The Holy Spirit tells us through the inspired writer, Timothy, that times similar to apostate Israel will come in these latter days. "Men shall be lovers of their own selves covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high minded, lovers of pleasure more than lovers of God." Hear what the Spirit of God says, "Having a form of godliness, but denying the power thereof: from such turn away." (II Tim. 3:2-5.)

Apostasy is ripening on every hand, surely it is a sign that the times of the Gentiles is drawing to a close. The inspired writer says, Now we beseech you brethren by the coming of our Lord Jesus Christ that day shall not come except there come a falling away first." (II Thess. 2:1-3.) Our Lord looking down through the ages saw

the very conditions that are in the world today and He questioned of His disciples, "When the Son of Man cometh shall He find faith on the earth?" (Luke 18:8.)

Modernists read God's word and then brazenly tell us that those great men that loved and served God so faithfully under the Old Testament dispensation could not possibly have known anything of Jesus Christ. Isaiah wrote, "He was wounded for our transgressions, he was buried for our iniquities." If he didn't have Jesus Christ, the crucified and risen Lord in mind who was he thinking of? Surely not Caesar, nor Bonaparte, nor McKinley. In these days men dare to repudiate the atonement in Christ's blood as being necessary for salvation. They go even farther and deny the Deity of Christ. Here and there and everywhere men are perverting God's word and giving a slap at God's plan of salvation.

Moses wrote, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall harken." (Deut. 18:15.) This

prophecy found its fulfillment in Christ. Now we are amazed to hear men say that Moses never lived and Jesus of Nazareth was a good man, but he was no more than any other man.

Too many people neglect reading God's word and studying it for themselves, and they believe what men say, and they are getting farther and farther away from God. Fraternities and clubs and lodges and theaters and movies, the dance hall, bridge parties and such like things are sapping the life of the people and draining the money bags and multiplied millions are going to destruction and God's Son stands by wounded and bleeding afresh. The people in many places are being taught that there is no heaven to gain, no hell to shun, let us eat and drink and be merry for tomorrow we die, and great waves of crime are flooding the land. The challenge to the church is, Be strong in the Lord, quit you like men and fight the adversary.

By the grace of God the true church of Jesus Christ groweth into a holy temple in the Lord." A living body of faithful men through

whom His love and power may be manifested to the world. With Bibles placed within reach of all today no one need plead ignorance of God's will to men.

R. 2, Ashland, O.

OBEDIENCE

J. E. Bryant

The relation that we sustain to God, is that of children or servants, either of which relation demands obedience. Thirty or forty years ago the doctrine of obedience was more generally taught than it now is. This statement is no compliment to the teacher of today, whose duty it is to "declare all the counsel of God." The system that discourages the teaching of obedience, or negligence in that line encourages or produces a lack of reverence for the great Law-giver.

There is not a sentiment of the Bible that justifies the belief that the command of God may be treated lightly, for it teaches that the disobedient are not only not blest but are punished for lack of respect to the word of God. God never gave a command to a people

or an individual that did not require obedience to it.

The writer to the Hebrews (Ch. 2:2-3) speaks very clearly on this.

This "great salvation" has reference to the pardon of our sins and the obtaining of eternal life through obedience to the gospel. In teaching obedience it is essential that the concordant doctrine of both reward and punishment be taught with it. It is unquestionably the style of the teaching of the Christ and his apostles; when this style is evaded an irreverence for God, a disregard for His word will surely be the result and iniquity will more and more abound. When the doctrine of the Bible on the subject of obedience and disobedience, with its results was generally taught, a holier zeal, a greater reverence for God and respect for his word prevailed.

Such teaching, alas, is too nearly a thing of the past. I fear that the Protestant pulpit is in a deplorable condition. Three or four decades ago a Catholic writer said on this subject, "It must be evident to observant men that the

Protestant churches have degenerated into mere social clubs. There is no unity of doctrine; in fact doctrine is considered a badge of narrowness and illiberalism. Pulpit and pew are without any positive doctrine, nor do they feel the need of it. The teaching of the ministry within the same sect differs widely. Each has his own doctrine-plant, preaching his own opinions and ventilates his own views. Sensationalism and not doctrine dominates the Protestant pulpit. People go to church service to be entertained or amused."

What observant man or woman can deny that these statements are true? I can remember when every protestant church with which I was acquainted had a distinct doctrine for which it was ready and willing to contend publicly and privately; but through the practice of disobedience and the lack of teaching obedience, the lines of demarcation began to fade away until today I see very little reason why the popular churches may not unite. God wants his people united, but there can never be a union effect-

ed that will please Him unless they unite on an unabridged gospel.

Disobedience arising from the demands of our carnal natures is to blame for this condition. The teacher knowing the wishes of his parishers, ecclesiastically and individually, has omitted and abridged until there is very little of the original left; and the cross which is so chaffing is being chipped until very little of its originality is left. There seems to be an idea that heaven can be obtained with less self denial or "crucifying of the flesh." No need to be so particular? For every iota of the revealed will of God that is omitted in the teaching or disobeyed in the practice, our chances for heaven are lessened and the certainty of punishment is increased. Too much of the present day preaching is like the cowardly preachers who told his audience that "unless you repent after a manner you will perish to some extent."

Woe to the teacher who fears his audience more than he fears God. Will the liberty sought be of eternal benefit to you? It is that

you may make sure of heaven and your escape from hell more certain? Does the teaching of Holy Writ and experience of holy men justify a belief that a departure in any degree is helpful to a holy life? Jesus "will come in flaming fire taking vengeance on them who know not God and obey not the gospel." "Not every one that says Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

Grand Junction, Colo.

TO THE YOUNG FOLKS

Vernie Diehl

Dear young folks, we hear so much about the young people in the modern church that I am beginning to feel sorry for these poor folks. Seems to me it would be discouraging to them to hear the ministers and leaders talk about them ten or fifteen minutes in every other sermon or talk. "We must stand by our young people, put on something to hold them, give them more privilege, more entertainment, etc."

Then a few older people

are put in charge, usually who are inclined worldward, and here goes some very light programs, entertainment stuff, with very little scripture, and usually the young people are content. That will pacify for awhile at least.

It seems to me that is making puppets and weaklings out of young people. There must be a bunch of older people behind the curtain to pull the strings, and all the time praising and patting them on the back to keep them going.

Why not old and young work together as one body, and get some real Bible truth and gospel knowledge.

Let's hope and pray the Dunkard Brethren young folks will begin in their infancy and grow on up to get their wisdom from God and their knowledge from the Bible so they can know and be sure without props where they are and will be able to stand four square for the higher life.

Nokesville, Va.

If wisdom's ways you'd wisely seek,

Five things observe with care;

Of whom you speak, to whom you speak,

And how, and when, and where.

NEWS ITEMS

WAYNESBORO, PA.

The Waynesboro congregation held their regular council meeting on Saturday, November 21st at 2:30 o'clock, in charge of our Elder, Bro. L. B. Flohr.

All business that came before the meeting was taken care of in a Christian manner.

Officers for the church and Sunday school were elected at this meeting for another year.

On November 26th, Thanksgiving Day, we held our love feast at this place. The meeting began at 10:30 a. m. Dinner was served to a goodly number at the noon hour in the church basement.

We were made to feel very grateful to our Heavenly Father for such a good number of those of like faith that came to worship with us during these Thanksgiving services and fellowship in the memorial communion of our crucified Savior.

The ministering brethren who took part in the service during the day were: Our Elder, Bro. L. B. Flohr, Bro. Joseph H. Myers of Glen Rock, Pa., Bro. Henry Mosser of the Swallow Falls congregation; Bro. Adam Fahnestock from Lititz congregation; Bro. Harry Smith from the Mechanicsburg congregation; Elder T. C. Ecker, Taneytown, Md., Elder A. B. Rice from the Mt. Dale congregation.

Bro. A. B. Rice officiated during our communion services.

We wish to thank all of these

brethren for their coming and the good gospel messages that they brought us. May the good Lord ever guide and direct us all in paths of righteousness that we may remain faithful till His coming, is our prayer.

Sister Mae Tharp, Cor.

R. 2, Waynesboro, Pa.

DECATUR CHURCH

The few members of the Decatur church had a rejoicing time when Bro. and Sister Leckron, Bro. and Sister Koons and Bro. Peter Lorenz from Indiana gave us another surprise October 2nd, when we could enjoy another opportunity of learning the old time gospel message.

The first service was the anointing of an aged Elder and Bro. and Sister Lilligh who are both very poorly. Sister Lilligh has been under the doctor's care for some time.

At 2 p. m. we met for examination services and in the evening we had the privilege of enjoying another love feast together. Only nine were present, but we have full assurance that the Lord was present. Bro. Koons had charge of the meeting and encouraged us to hold out faithful to the end.

We ask an interest in the prayers of all the dear brethren and sisters that we might hold out faithful in our isolated condition.

S. L. Fouts,

Cerro Gordo, Ill.

MECHANICSBURG, PA.

The Mechanicsburg Dunkard

Brethren held their fall love feast the 11th and 12th of October, with a very good attendance.

Visiting ministers throughout the day were as follows: Elder A. G. Fahnstock, Theodore Myers, Bro. Broadwater and Bro. Arthur Rice.

In the evening about 86 surrounded the Lord's table with Bro. Rice officiating. Many were made to say that it was a meeting long to be remembered. We certainly sat in heavenly places in Christ Jesus.

There were sisters and brethren who came all the way from Michigan, Illinois, Ohio and Virginia to worship with us. We certainly wish God's richest blessing upon all those who came so far and hope we can all meet together again.

Bro. Theodore Myers remained with us over night and preached two powerful sermons on Sunday. His text Sunday morning was found in Prov. 14:12. His admonitions were kindly, but firmly pressed upon our hearts. Some remarks were as follows:

1. It is a trick of Satan to make us believe we are alright, when we are not.

2. If you do not believe in Satan just search your heart and see how much malice and evil is there.

3. Satan is a liar and the father of lies because he told the first lie, when he beguiled Eve in the garden and said, "Ye shall not surely die." Satan put it into the heart of Herod to want to worship Jesus when he was born. He told another lie when he said he'd worship him because he had all the boy children put to death. Satan's cunning way to destroy the Savior.

4. Satan's "ifs" when the Savior

was led up into the wilderness to be tempted Satan said, "If thou be the Son of God command that these stones be made bread: If thou be the Son of God, cast thyself down." Even on the cross when Jesus was suffering, the tempter again said, "If thou be the Son of God come down," etc. If Satan can create doubt in our mind he has us on the road that seemeth right.

5. After Satan did not succeed in destroying the Savior he began on the outside to persecute the church. Thousands were martyred during the early history of the church. The trick he is working now is on the inside. He has gotten inside the church and is doing more destruction and destroying souls than he ever did. He is the enemy of our soul. If Satan can just create doubt, if he can create ill feeling, which is jealousy, hatred or malice he has us on the road that seemeth right.

6. Satan has a lot of substitutes. He doesn't have what God can give us but he has a substitute that, he says, is just as good. Many are deceived this way.

These few remarks that I have gathered from this sermon impressed me so much, I felt it must be passed on. Satan certainly is working mightily in these last days because he knows his time is short.

May the Lord bless Bro. Myers physically and spiritually that he may continue to deliver the word in all its purity. Again we thank each one who took part in these services on this occasion.

Mabel Wells, Cor.

MIDWAY, IND.

We, the Midway Dunkard

Brethren, met in regular quarterly council December 5th. For the opening chapter our Elder, Bro. D. P. Klepinger read and commented on Rom. 12, after which he led us in prayer.

At this meeting we elected the Sunday School and church officials for the following year. Very few changes were made. The young boys asked for and were granted a separate class. There is much sickness and many aged in our number. They all need the help and encouragement we can give them.

On Sunday morning we had Sunday School and, as our Elder was absent because of sickness, the Deacon brethren gave short talks. We are badly in need of ministerial help. Any addition to our number would be greatly appreciated.

Esther L. Wolf,

R. 4, Peru, Ind.

DALLAS CENTER, IA.

We held our council meeting early this fall for this reason, our Elder, Bro. Roscoe Royer, companion and Bro. Orville are leaving for California for the winter months. The date for our meeting was November 6th.

The meeting was opened as usual with singing, reading of scripture and prayer. The small amount of business was taken care of in an orderly way. Bro. Roscoe Royer continues to be our Elder. We also elected Sunday school officers. Bro. Orville Royer, superintendent; Bro. Newton Jamison, assistant superintendent; Sister Martha Ebersole, secretary-treasurer.

On Sunday, October 18th a num-

ber of our members drove to the home of Bro. and Sister Roland Handsacker of Nevada, Ia., and held preaching services there in the morning and afternoon.

We held a Thanksgiving service in the church Thanksgiving evening. Elder John Hawbaker gave a very god message on giving thanks, and how thankful we ought to be.

Bro. and Sister Roscoe Royer and Bro. Orville Royer left Dallas Center November 17th, stopping at Quinter, Kansas, at the home of Bro. and Sister S. R. Kesler. On November 19th Bro. Orville Royer and Sister Addie Kessler were united in holy matrimony by Bro. Royer.

We are continuing our prayer meeting through the winter months, meeting each Thursday evening in the homes.

At the altar of prayer is a very good place to meet God and unload the cares and trials of life. We ought to pray more earnestly for the welfare of the church, community and nation, as well as ourselves.

"Praying always with all prayer and supplication in the spirit, and watching there unto with all perseverance and supplication for all saints." (Eph. 6:18.)

C. R. Gehr, Cor.,
Minburn, Ia.

OBITUARY

Bro. Daniel Kauffman was born at Woodview, Morrow county, Ohio, January 7th, 1852, and departed this life at the home of his son, Howard of Artesia, Calif., in October 26, 1936, aged 84 years, 9 months and 18 days.

In 1874 he was united in marriage to Catherine Carson who departed this life April 27, 1930. To this union ten children were born, three dying in infancy. One son, George, preceded him about one month.

He leaves to mourn his departure six children: Ella Denhan, Lafayette; Ora Edward and Ryley, Newberg, Ore.; Mrs. W. C. Arnold, Wenatchee, Wash., Mrs. E. W. Pratt, Grant Pass, Ore., and Howard Kauffman of Artesia, Calif.; 13 grandchildren, 12 great grandchildren and three great, great grandchildren, besides many very intimate friends. All who knew Bro. Kauffman loved him, as the glory of God seemed to beam in his very countenance. He was truly happy in his Savior. Nothing ever afforded him more pleasure than to meet and worship with the children of God. Though he was isolated from the church for more than four years before his death, yet he had unwavering faith to the end.

About a year after the death of his wife he went to live with his daughter, Mrs. E. W. Pratt of Grant Pass, Ore., where he remained until January 15, 1936, when he went to visit his son, George, who then lived in Glendora, Calif. In May he fell and broke his hip and was in a Los Angeles hospital for three months, and on July 25th he was removed to his son, George's home.

He became a member of the Baptist church in 1892, was affiliated with that body for three years. In 1893 he united with the German Baptist Brethren church or Dunkards and was a charter member of the Dunkard Brethren church at this place, and remained a faithful and loyal brother, always letting his

light shine to the end of his journey.

Funeral services October 31st in the Hollingsworth funeral chapel of Newberg, by Elder James Harp, assisted by M. S. Peters.

Sister Ida E. Peters,
R. 2, Newberg, Ore.

STANDING AT THE PORTAL

Standing at the portal

Of the opening year,
Words of comfort meet us,

Hushing every fear;
Spoken through the silence

By our Father's voice,
Tender, strong and faithful,
Making us rejoice.

I, the Lord am with thee;

Be thou not afraid;

I will keep and strengthen;

Be thou not dismayed;

Yea, I will uphold thee

With mine own right hand

Thou art called and chosen

In my sight to stand.

For the year before us,

Oh! what rich supplies;

For the poor and needy

Living streams shall rise.

For the sad and sinful

Shall His grace abound;

For the faint and feeble

Perfect strength be found.

He will never fail us,

He will not forsake;

His eternal covenant

He will never break.

Resting on His promise,

What have we to fear;

God is all sufficient

For the coming year.

Selected, Sister Mae Tharp,
R. 2, Waynesboro, Pa.

A GOOD HYMN TO LIVE BY

What various hindrances we meet
In coming to a mercy seat;

Yet who that knows the worth of
prayer

But wishes to be often there.

Prayer makes the darkened clouds
withdraw,

Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Gives every blessing from above.

Restraining prayer, we cease to
fight;

Prayer makes the Christian's
armor bright;

And Satan trembles when he sees
The weakest saint upon his knees.

Were half the breath that's vainly
spent

To heaven in supplication sent

Our cheerful song would often be,
"Hear what the Lord has done for
me."

A NEW YEAR'S WISH

A little tenderer each day

To all who hold me dear;

A little sweeter in my home,

May I become this year.

Oh, may my eyes that plainly see

My neighbors faults grow clear

To sins and errors in myself,

As fades the passing year.

As the chill winter frosts give way

To sunshine's sweet appeal,

May to the winter of my heart

Love's gentle radiance steal.

And thus upon life's barrenness

Shall flowers and fruits appear;

Each season brings heaven's gifts

To bless my happy year.

Selected, Sister Wm. Sprinkle,
2317 Eastbrook Drive, Toledo, O.

WATCHFULNESS

Ezra Beery

In the beginning it was so, the devil in the Garden of Eden, began to exercise his power. He caused God to do things contrary to His desire for it was His will that man should dwell in the Garden. It was their inheritance, an earthly home, but in their disobedience God drove them from their home.

When Christ was in the wilderness Satan was there seeking to deceive Him, he offered to give Him all the kingdoms of the world if He would worship him. If Christ had been like most folks, looking for material wealth and honor here, He would have had the chance to obtain it.

(Luke 4:6) If Christ had accepted, His mission here on earth would have been a failure. In every temptation Christ had an answer of scriptural authority. We see Satan seeking to destroy the disciples; working with Judas he had him betray innocent blood, and that very night soon after supper he caused contention among

them. How often we forget the real intention of our being here on earth, and seek to be exalted, through the power of Satan.

(Luke 22:31) "And the Lord said unto Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat." Even Simon, being in company with Jesus and the other disciples, so soon forgot what he had been taught.

It is the same today, people will read the word, or go to church and hear the word preached, the tares soon spring up and root out the truth.

The devil in olden time went about as a roaring lion, but he has changed, (II Cor. 11-14) and no marvel; for Satan himself is transformed into an angel of light. Educated and cunning, and without careful watching he is hard to detect. Sometimes he will promise one person one thing and another something else, through his agents.

(Rom. 6:16) "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Sometimes parents

will hide their talent and allow the satanic influence of their children or associates to draw them from the true and good old gospel, they will sell their birth-right for a mess of pottage or honor. We do not stop to consider our ways. I wonder if we knew our time was as near to an end, as it was for Jesus when Judas betrayed him, how much trouble would we be trying to cause the church? We are one of two things, for or against Christ and his kingdom. Let us work while we have time and opportunity.

R. 1, Union, Ohio.

Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst.

HIS WORD A TOWER

While foes are strong and danger near,

A voice falls gently on my ear;
My Savior speaks, He says to me,
That "As my days, my strength
shall be."

With such a promise need I fear
For all that now I hold most dear?

No, I will never anxious be,
For "as my day my strength

shall be."

And when at last I'm called to die,
Still on Thy promise I'll rely;
Yes, Lord, I then will trust in Thee,
That "as my days my strength
shall be."

—Selected.

O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.

THE FULL ASSURANCE OF HOPE

"And we desire that everyone of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:11-12.)

When floating on life's troubled sea,

By storms and tempests driven;
Hope, with her radiant finger
points

To brighter scenes in heaven.

She bids the storms of life to cease,
The troubled breast be calm;

And in the wounded heart she
pours

Religion's healing balm.

Her hallowed influence cheers life's
hours

Of sadness and of gloom;
She guides us through this vale of
tears

To joys beyond the tomb.

And when our fleeting days are o'er
And life's last hour draws near,

With still unwearied wing she
hastes

To wipe the falling tear.

She bids the anguished heart re-

joice,
 Though earthly ties are riven,
 We still may hope to meet again,
 In yonder peaceful heaven.
 —Selected.

ADULT SUNDAY SCHOOL LESSONS

Jan. 3—I Samuel 1:1-28.
 Jan. 10—I Samuel 3:1-21.
 Jan. 17—I Samuel 8:1-22.
 Jan. 24—I Samuel 9:1-27.
 Jan. 31—I Samuel 12:1-25.
 Feb. 7—I Samuel 15:1-35.
 Feb. 14—I Samuel 17:31-58.
 Feb. 21—I Samuel 18:1-19.
 Feb. 28—I Samuel 28:1-25.
 Mar. 7—II Samuel 6:1-23.
 Mar. 14—II Samuel 7:1-29.
 Mar. 21—II Samuel 11:1-27.
 Mar. 28—II Samuel 12:1-23.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 3—In the Beginning. Gen.
 1:1-31.
 Jan. 10—The Garden of Eden.
 Gen. 2:8-17.
 Jan. 17—Hiding From God. Gen.
 3:1-15.
 Jan. 24—Cain and Abel. Gen. 4:
 1-15.
 Jan. 31—Noah Builds the Ark. Gen.
 6:9-22.

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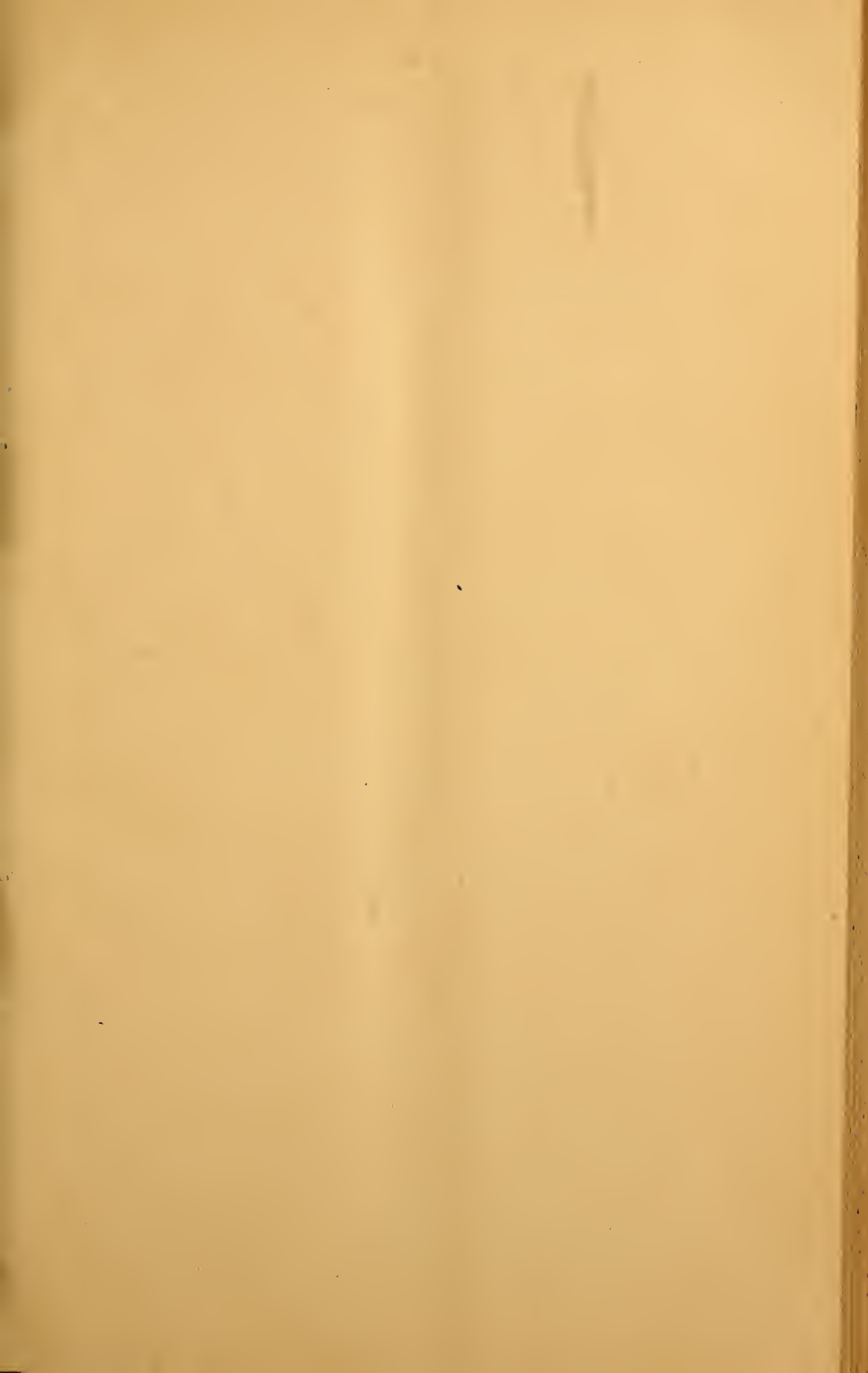
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Feb. 7—The Flood. Gen. 7:11-24.
 Feb. 14—The Call of Abram. Gen.
 12:1-9.
 Feb. 21—Giving Lot First Choice.
 Gen. 13:1-18.
 Feb. 28—Abram Rescues Lot. Gen.
 14:11-20.
 Mar. 7—Abraham Entertaining
 Angels. Gen. 18-1-8.
 Mar. 14—Abraham Prays for Sodom.
 Gen. 18:17-33.
 Mar. 21—Ishmael in the Wilderness.
 Gen. 21:9-20.
 Mar. 28—Abraham Offers Isaac.
 Gen. 22:1-19.



BIBLE MONITOR

Vol. XV

January 15, 1937

No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MAKING A CHOICE

In some of the late issues of the past year we endeavored to make comparison of some of the modern practices of popular churches with the original practices in the Church of Jesus Christ and it is plainly evident that in many things that are vital, the spirit dominating, the practice, and the effect is just the opposite now in popular churches from that which was in the beginning. In spite of this fact all of the denominations, regardless of how far they have deviated from the original, claim to be the church which Christ established upon the earth. It seems strange that people of intelligence will play the hypocrite in this way and stranger yet that sincere and well meaning people will be lead away

from the scriptures by such false and hypocritical teachings. We cannot consistently claim to be the church of Jesus Christ unless our practices and teachings are in harmony with that of the church when it was established. "Then said Jesus to those Jews which believed on Him, if ye continue in My word, then are ye My disciples indeed." (John 8:31.) We infer from this language that if we do not continue in "His Word" we are not the disciples of Christ or members of His church.

In spite of all the extensive programs and deceptions therewith put on in order to bring about the "transition" in the church there are yet those who still believe and strive to practice as the Savior taught and practiced; as in the time of Elijah, there are yet seven

thousand in Israel that have not bowed the knee to Baal. In reality this is what has been taking place among church people. To turn aside from the truth as we have it from the Christ and accept the practice that man dictates is nothing short of bowing the knee to Baal.

With the coming of this transition in the church we as members must make choice as to which we shall do. Stand firm for the scriptures with the faithful few or accept the theories of men and go with the crowd. Our choice should not be made without thoughtful and prayerful consideration for it has far reaching consequences. The fact is we are yielding ourselves into the hands and under the power of one of two powers; the Almighty God of the universe or Satan the god of this world. The world with all its sinful vanities and follies is under the dominion and control of the evil one and when we allow our lives and conduct to be regulated by the world rather than by the word of God we come under the power of Satan and his forces. "Know ye not, that

to whom ye yield yourselves servants to obey his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.)

The transition in the church is bringing those who yield to it into favor and fellowship with the world and under the power and control of the spirit that dominates. It revives again the carnal nature and puts men again at enmity with God. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.) When the carnal nature is controlling, folks are interested in and attracted by the amusements of the world, for it is there that the lust of the flesh, the lust of the eye, and the pride of life is gratified.

Those who have yielded to the transition in the church have cast aside the standard of life and conduct given in the gospel and have accepted a standard of life and conduct which is the product of the carnal mind of man. The standard of the gospel separates us from the evils of the world while the standard of man makes

us a part of the world with all its evils.

The whole matter resolves itself thus: we will either serve God or mammon; we will either live as the Bible teaches or as the world dictates. Each one must choose for himself which it shall be and in choosing we cannot ignore the fact that it means either approbation or condemnation on the day of judgment. May the Lord help us choose as Moses of old "to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season."

THE SINFUL CARNAL NATURE OF MAN

J. H. Beer

(Rom. 7:18-21) "For I know that in me (that is in my flesh) dwelleth no good thing: for the will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do." This whole chapter is a picture of the natural or carnal man, striving against sin and is unable to overcome it. The

Bible teaches that man is born with a sinful nature, and that this evil principle within him can and must be destroyed before he can enter heaven.

(Psalms 51:6) "Behold I was shapen in iniquity, and in sin did my mother conceive me." Much is being said in the modern pulpit about natural goodness, and many are saying that man is not naturally bad and about all he needs is a little culture and development. But God's word declares that man—every man—is lost and ruined in his natural condition and must be completely changed before there can be any hope for him. For all have sinned and come short of the glory of God, for there is none righteous, no not one. All the evil in the world comes out of the natural heart. Listen to Jer. 17:9, "The heart is deceitful above all things, and desperately wicked; who can know it?" (Gen. 8:21) "For the imagination of man's heart is evil from his youth." (Matt. 15:19) "For out of the heart proceed evil thoughts."

Murders, adultries, fornication, thefts, false witness,

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Ezra L. Beery, Union, Ohio, Associate Editor.

blasphemies, these are the things that defile a man. All this boasting about the greatness of man is the flesh, and the preacher who talks about advancement and culture and development, and magnifies man, lacks moral discernment and is intensely ignorant of the depravity of the human heart.

There are different degrees of badness—some people apart from grace have many good traits about

them, yet sin is covered up in the heart and frequently manifests itself in some form. So instead of looking for goodness to come out of the natural man, we should adopt the Bible plan, preach repentance to him and expect the devil to come out of him. Then after he is soundly converted he is delivered from the old man of sin, who is as old as the fall of Adam.

(Rom. 6:6), "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve Sin." God does not want us to be deceived by sin, the whole Bible is a treatise on and how to get rid of it. So the one question before every individual is the sin question. Oh, you say the sin question don't bother you? (Rom. 8:6-7) "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Sin is the one thing that can permanently ruin a man in this life and eternally damn him in hell. This old

sinful nature often springs up when one least expects it, the old man is hidden deep down in the heart, but under provocation he flares up and lets his presence be known and felt. Paul says we are to put off the old man with his deeds and put on the new. Man which after God is created in righteousness and true holiness. (Eph. 4:22) "To retain the Holy Spirit as an indweller the believer must be perfectly abandoned to God's will; with every trial that comes and with every duty that is to be performed, fresh grace will be given."

Few people are willing to practice self-denial and to let God have His way with them, but they allow worldliness or pride or ambition or covetousness or the flesh to creep in and destroy the spiritual life, they run well for a season and when tempted with an easier way, which does not require so much self-denial they turn aside and while they may still keep up their profession they are heart backsliders and if they do not repent will be hopelessly lost. If we walk in the light as He is in the light we have fellowship one with another, and

the blood of Jesus Christ cleanseth us from all sin.

Denton, Md.

NOTICE

We expect to print the Ministerial list not later than February 15th issue.

There have been some elections, ordinations and changes of address the past year, so please notify us at once so that our list will be correct and complete. The time is short so do not delay.

—Editor.

THE HIRELING AND THE SHEPHERD

Ida M. Helm

"So the last shall be first, and the first last." (Matt. 20:16.)

According to the teaching of Jesus, no person who is capable of working should be idle. "Why stand ye here all the day idle?" was Christ's question to the men who were loitering in the market place.

It may be there are some who demand such a question today. If we look for opportunities to work we will find them all about us.

There are many who are struggling with poverty, sickness, adversities, temptations and trials in different ways that are within our reach and we may put our shoulder to the burden and help bear it. If we live the beautiful spirit-filled life with Christ every day we will have no time for idling.

There are many people who have only a faint idea of what Christ really is to the souls of those who love, trust and obey him. The harvest is ripe and going down because of lack of workers. The work of the kingdom is pressing and none should be idle. Not only the ministers and teachers, but the laity should be at work. In some cases the laity can do more effectual work than the ministers or teachers.

Jesus sees who are standing idle while many are almost sinking under their burden and sighing for sympathy and encouragement. To the loiterers comes the question from Christ's lips, "why stand ye here idle." The answer the idlers in the parable gave was, "Because no man hath hired us." This implied, no

pay, no work. In this parable Jesus was teaching the spirit of the hireling. Peter had said, "Lo, we have left all and followed Thee; what shall we have?"

Jesus began teaching the motives that move people to work. The wages rather than love actuate the hireling, and they are apt to grudge the benevolence that may be shown the needy shepherd. Jesus says that the hireling will flee when he seeth the wolf coming, because he is a hireling and careth not for the sheep. The hireling is selfish;; he is working for his own interests. In the parable the first agreed to work for a stipulated sum; the second trusted to the good faith of their employer and did their best to please him in the harvest field. When pay time came the hired ones received their pay, but the employer was wonderfully generous with the ones who put their trust in him and worked. Our Lord was teaching the right spirit of service, and that hirelings were not what He wanted.

"The laborer is worthy of his hire." Here Jesus is teaching a willingness to help the worthy needy

shepherd. In this place the seventy were to live by the generosity of those among whom they were working. It teaches a beautiful lesson of co-labor between the shepherd and the laity.

Jesus says, "Freely ye have received, freely give." He wants his servants to work for love, not for a salary. Paul says in II Thess. 3:10, "Even when we were with you, this we commanded you, that if any would not work, neither should he eat." Such are apt to walk disorderly and become busy bodies. If he finds it necessary to eat, he finds it necessary to work, this he proves by continuing to eat. Idleness is the progenitor of busy bodies.

In Matt. 25:37 Jesus describes the final reckoning time of the ones who loved Christ so much and thought so little of the reward that they forgot about the service they had given him, but their reward was great.

We should remember it is not high and popular positions that will count in the day of final reckoning. Jesus condemned the spirit of the Pharisees, who worked to be seen of men. He said, "They have their

reward." It is the spirit of meekness, love and trust that counts in His sight, rather than the bargain-making servant who wants to know what he will get. No pay, no work.

In the evening at pay time the mercenary spirit peeped out of the hirelings, they said, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. Jesus told them, "The sum you agreed for is paid you." You appeal to justice and by it your mouth is closed. You have been honestly dealt with. You have nothing to do with what I give my faithful workers who put their trust in me and work with faith and love. Is it not plain why many first in the work, who are self-interested, shall be last, and the last first?

R. 2, Ashland, Ohio.

REVELATION 5:1-14

J. A. Leckron

Part Two

In the fore part of this chapter we had the sealed book, and now we come to

the place where the mighty angel comes forth and asks with a great voice, if any one was prepared to take the book and break its seals.

This further accords with our interpretation of the nature of this book, and shows that the forfeited inheritance was now open for redemption. The description is not as if the privilege to redeem was now first opened. For all that John saw and heard, the proclamation may have been sounding long. But the time had come, when, if a competent Goel was to be found, he should come forward and exercise his right.

The way was open before, but no one having appeared till now, the great, universal, final call is made, that if anyone is worthy he should now exercise his power.

The result of the call was that "no one was able, in the heaven, nor on the earth, nor under the earth, to open the book, nor even to look upon it." Heavenly principalities and powers stood mute and downcast as they surveyed the requirements for the work. And yet, it would seem as if somewhere there had been efforts in the

making to achieve it. And what indeed, have been all the endeavors of unsanctified men, in politics, in science, and in all the arts of civilization, improvement, philosophy, and even religion, but to work out this problem of successful repossession of what was lost in Adam, to attain to that forfeited perfection and supreme good which has ever danced before their imaginations. What indeed, has been the spring of the activity of the underworld, in these days of seductive effort with mortals, but to persuade men that they can make good the lying promise, "Ye shall be as God," and in spite of the Almighty, and without Him, to realize through human expansion and demoniacal guidance, the dream of a better destiny for the world and the race.

It has also been in the plan of God so far, to drop the reins to His rebellious creatures, to permit the experiment to be carried to its utmost, and to give scope for its most conspicuous failure at the last. Varied, and many, and complicated have been the attempts, all of which, as they always

must, have resulted in disastrous failure. The spirit of liberty, democratic confederation, and universal communion and enlightenment, uniting largely with elements of infernal origin, is now trying it, and will perpetuate its efforts to the most gigantic and bewitching consummation that the world shall ever have seen, but only to work out the most dreadful failure that has yet occurred.

For, as in heaven so on earth, and under the earth, the ultimate record will be, what is here written: "no one was able to open the book, nor even to look upon it."

It is a sad and melancholy contemplation. Heaven, itself seems to grow silent and breathless under it. And the tender and loving heart of John overflows as the picture opens before him, and he says, "I was weeping much, because no one was found worthy to open the book, nor even to look upon it." John knew by that Spirit in which he was, what that sealed book meant. He knew that if no one was found worthy and able to take it from the hand of God, and to break its seals,

that all the promises of the prophets, and all the hopes of the saints, and all the preintimations of a redeemed world, must fail. He understood the office of the Goel, and that if there was failure at this point, "the redemption of the purchased possession" must fail.

Could it be possible that this should be? Had he all this while been hoping and preaching, and prophesying what should, after all, not be accomplished? Was the promised inheritance, now at the ripened moment for its recovery, to go by default into eternal alienation? How could he bear the thought? Yet such were some of the suggestions of this interval of blankness and awful pause in heaven.

And in this view of the case, well might an earnest prophet weep without damage to his meekness or his honor. But, blessed are they that mourn, for they shall be comforted. Such anxious and tearful longing for the better country and the ransomed inheritance, is noticed in heaven, and has many precious assurances from thence.

And now, one of the Elders said unto John:

"Weep not, behold the Lion from the tribe of Judah, the root of David, overcame to open the book and its seven seals." And this is what the church has been hearing from her elders, and prophets, and apostles, and ministers in all ages. It is the very essence of the gospel which has been sounding every since the promise in Eden, that the seed of the woman should bruise the serpents head. It is what all the ancient types prefigured, what the songs of the prophets foretold, and what the first Christians and their successors went heralding over all the earth. It has been the only comfort of God's children in all these ages of their disinheritance, a comfort which has cheered their pilgrim steps through life, illumined their passage to the grave, and will be the joy of their souls as they stand waiting in heaven for the consummating victory of Him who has thus far been so uniformly triumphant on so many trying fields. Jesus is the Lion sprung from Judah. He is this root of David, the foundation on which the Davidic hopes repose. He overcame, in the trials of life, in the temptation in the wilderness, in the agonies of the garden, in the terrors of death, and in the bonds of the grave. He hath gone up, leading captivity captive. He is Victor now over law, and sin, and death, and hell. He hath paid the redemption price of forfeited inheritance. He is the true Goel, who, having so far triumphed and been accepted, will also prove ready and worthy to complete His work, by lifting those long standing deeds of forfeiture, and breaking their debarring seals. Such is our faith, and hope, and comfort, here reconfirmed to us from heaven. And what we find in the further particulars of this vision, is simply the picture of its accomplishment. "And behold, and amidst the throne, and the four Living ones, and amidst the Elders, a Lamb, standing, as it had been slain."

The description of the location of this Lamb, is of the same sort with that of the Living ones. They were "amidst the throne, and around the throne;" that is, they were seen everywhere within the bounds of the

throne from center to circumference, as if the life and being of it, present in every part. And so this Lamb was amidst the throne, the Living ones, and the Elders, visibly omnipresent within these bounds, as if the animating soul of all, the Life of the life of the throne, and of the forms of being and dignity about it. He who appears here as a Lamb, is the same whom the Elder had just described as a Lion. The two titles might seem to contradict. What more opposite, that the monarch of the forest in strength and majesty, inflicting terror and death, and the Lamb, in its uncomplaining meekness, in the hands of the sacrificer.

But the two pictures do not conflict. They supplement each other, and combine to bring out what could not be otherwise so well portrayed, and yet what the nature of the case required. The opening of the seals, is an act of strength, an exploit of war, a going forth of power to take possession of a kingdom. As one after another is broken, out flies a strong One in fierce assault upon the enemies and usurpers who occupy the

earth. There is terror and destruction at every successive moment. And in the accomplishment of this, Christ is a Lion, clothed with power, and majesty, and terribleness. But the character in which He overcame, and became in that respect qualified for this work, and that in which He presents Himself before the throne as a candidate to be adjudged worthy to do it, is that of the sacrificial Lamb, who had innocently and meekly suffered, bearing our sins in His own body, and vanquishing all legal disabilities by His atoning blood. It is in this character of a Lamb that was slain, who overcame by His perfect obedience unto death, and who paid the price of redemption in His meek sufferings, that He is adjudged worthy to take the book, and to open the seals of it."

My dear reader, can you realize what it has cost this dear Lamb of God to redeem us from sin? If we can, then we should strive more and more to uphold the things He has given us to do. We will endeavor to finish this chapter in part three.

Greentown, Ind.

PARADISE RESTORED AND SOME EVENTS PRECEDING IT

Joseph A. Miller

This is a great subject, the greatest subject perhaps that can engage the minds of mortal beings. How foolish it is for people to be so enthused over the vain, foolish, and glittering things of this world which are only transitory, and will soon pass away, but the things of God will endure forever.

The questions as to where we are, whither we are going, where do we go from here, where will we spend eternity, what is to be our future, what lays immediately before us? are questions of momentous significance.

The thought of Paradise restored, suggests to us the idea that paradise once was, that some where, some time in the remote ages of antiquity, there existed a land of superlative bliss, a true utopia, where our foreparents, Adam and Eve, dwelt in happiness, prosperity and comparative ease. In fact paradise must have existed somewhere in the

dim ages of the past, before we can look forward with an eye of faith to the restoration of the same, something must be lost before it can be restored.

The inquisitive mind naturally asks, are these things true, will there be a restoration, will there come a time when this world will become an Edonic paradise? I will say these things are true, and are the sure hope of the Christian. If they are not true then God's promises are not true. If they are not true God's word becomes meaningless and void. God's promise and God's word can not and will not fail, and this objective will eventually be realized. Nearly all of the prophets from Samuel to Malachi, and many of the New Testament writers, and especially the Revelations that the seer of Patmos saw, speak of this coming event.

The book of the prophet Isaiah abounds in prophetic language relative to this glorious period. God gave him this knowledge and with his telescope of prophetic view, gazed far into the future, and scanned the horizon of every age, even to this age in which you and

I are now living, and past to the time when the desert shall blossom as the rose. There is a beautiful thread running through the Bible, in fact many scriptures foretell of this glorious event, and when we pick them out and splice them together they form a perfect harmony, which we will attempt to do in the final article in this series.

In the elucidation of this marvelous event that is to come, we propose to confine our investigations within the limit and scope of conservative pages. We must look to God from whence comes all our knowledge and truth.

The great Jehovah will be our guide, the Bible and the God of the Bible, the God who was from the beginning, who is from everlasting to everlasting, the beginning and the end; Alpha and Omega, the first and the last, the omnipotent God will be our teacher.

In the second chapter of Genesis, we have a description of the garden of Eden, or the paradise that once was, and is not, but is yet to come. In the first chapter of Genesis, however, we have recorded the beautiful

order of the creation. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light, and there was light." (Gen. 1:1-3.)

Over this dark, confused, chaotic mass the divine spirit found its way bringing life and order, and everything was beautifully and harmoniously arranged. And God said, let the earth bring forth grass, plants, and trees, everything bring forth fruit and seed after its kind, and then He created the sun, moon and stars and placed them in the sky. After everything was created in its order, God now comes to the crowning work of His creation—man. So God created man in His image, in the image of God created he him; male and female created He them. (Gen. 1:27.)

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) "And the Lord God said, it

is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) "And God caused a deep sleep to come over Adam, and while he slept, God took a rib from him, and from this rib he made the woman Eve."

The record of Moses tells us that the Lord God planted a garden eastward in Eden, and in this garden he placed our fore-parents, and they were given charge over it to see that every thing was kept in order.

This work was neither difficult nor irksome. To describe this place my pen is utterly inadequate to give it justice; only to say that it was a place free from all pain, disease, suffering and death. It had a beautiful warm balmy climate, not too hot, nor too cold, but a place of perpetual bliss. Delicious fruits covered the ground, and musical winds filled the air, while the birds builded nests, or warbled their melodious songs in the branches of trees over their heads, and the beasts of the fields either lay down together, or sported over the landscape in happy communion and joyful freedom.

How long these conditions

existed no one can tell. The Bible is silent as to its duration, but we do know that it came to a speedy and an abrupt end, our fore-parents sinned and in consequence they were expelled from the garden, and it is my belief had they been true to God, and obeyed Him they would have remained in Eden forever, but God had compassion on sinful man, and promised to restore mankind again to his original state from which he had fallen through the transgression of Adam.

In order to have a restored Eden or Paradise, God inaugurated a marvelous program, stretching over a period of six thousand years, before it would become an accomplished fact. A long period of preparation was necessary, a gradual development, a slow steady unfolding of one event after another in pursuance of this plan, and in the unfolding of this program, a man had to be chosen, a people had to be prepared, a nation had to be born, from whose descendants came the Christ—the greatest link in this chain of events.

God's first attempt to

have a faithful witness, that would vindicate His name upon the earth failed, the prosperity of Adam, proved unsuccessful, There followed one generation after another of evil doers, and finally precipitated in the deluge that covered the entire earth.

This deluge was universal, it covered the entire earth and every living thing perished, save Noah and his family, eight souls in all. After the flood the race started over again with a clean slate. God's command was to replenish and repopulate the earth, with the promise never again to destroy the earth with water.

The progeny of Noah soon forgot God, they wanted their own way and plunged headlong in the cesspool of iniquity and the quagmire of idolatry.

God wanted them to scatter to the remotest bounds of the earth, but instead they migrated to the land of Shinar; and built the first world Empire, and here they erected the Tower of Babel, but before its completion, God confused their tongues so they could not understand each other and

the project was dropped. The whole earth was of one speech, and one language. (Gen. 11:1.) This perhaps will throw some light on the origin of languages.

It will be remembered that Noah had three sons, Shem, Ham and Japheth. After the confusion of tongues at Babel the descendants of Japheth, who had six sons, migrated to Europe. They formed the Aryan race. The sons of Ham who were four in number located in northern Africa. They were the Hametic nations. The Semetic nation or the descendants of Shem lived in Asia. This gives us some idea of the rise of nations, as to the different color of the races, although I am no authority on that subject it is my belief that the color of the races was brought about by geographical and climatic conditions. The black and brown people living in the torrid zone and near the equator, but as we get farther away from either side of the equator and in the temperate zone we have white people, or the Caucasian race.

The next great event in the unfolding of this

marvelous program was the call of Abraham, who in turn became the father of the Israelite nation. They were in bondage four hundred years and God finally lead them out of bondage and out of slavery, and out of Egypt to the promised land. They were ruled many years by the Judges, and finally a king was chosen—Saul became the first. He was succeeded by David, and in turn by Solomon. At the death of Solomon his sons took to quarreling and fighting which led to the division of the kingdom and eventually both nations were carried into captivity. Israel lost her identity, and was scattered and is known in history as the ten lost tribes of Israel.

Judah kept her identity and after a period of seventy years was permitted to return to the land of their fathers.

It would seem as though God's plan had failed, but we must take cognizance of the fact that his plan and purpose can not fail, and that the great program of God will be carried out to the letter. We must wait for the coming of the Christ,

the Man from heaven who came from above, down to this dark and sinful world and shone as a great beacon light in a storm of political bigotry and religious fanaticism and intolerance: born of the virgin Mary; crucified at the age of thirty-three as the great ransom sacrifice, went to death and the grave and arose again, went back to glory, whom the heavens must receive until the time of restitution of all things.

He is in glory now training a body of believers, a group of men and women, a body of Christians, of resurrected beings, preparatory to the time when the saints shall rule the world, and the Lord Jesus Christ shall come and establish himself on David's throne in Mt. Zion, in Jerusalem and before His ancients gloriously.

I have given just a brief skeleton of an outline regarding the great plan of God down through the ages, even to the time in which we are now living. In the following article on this subject I will deal largely with events which are close up runners to the restoration concluding with an article on the condition of affairs, when this world will

once more be restored to an Edonic paradise as is plainly foretold by the prophets of God and especially Isaiah and Ezekiel.

Wawaka, Ind.
(To be continued.)

THE DOOR INTO THE CHURCH

The entrance into the church, or the kingdom, is by the way of the new birth. One gets into the church—the family of God on earth—by being born into it. In this connection the law of adoption must be considered, for God so decreed that “as many as received Him to them gave He the right to become children of God.”

(John 1:12, R. V.) That is to “receive the adoption of sons,” “And because ye are sons,” says Paul in Gal. 4:6, “God hath sent forth the Spirit of His Son into your hearts.”

The process of the new birth, and the process of spiritual adoption are measurably the same. The word of truth, the Spirit, the Father and the Son, along with baptism, and the steps leading up to baptism, figures in both. Baptism,

however, is the outward or visible act, while the Spirit baptism is the inward, or visible act. The penitent believers, who undergo this process—born of water and of the Spirit—enter through the door into the church, and thereby become the adopted sons and daughters of God.

It is then that the Spirit can and will bear witness with their spirit that they are the children of God. (Rom. 8:16.) The whole initiatory process, that admits men and women into the church of Jesus Christ, is included, from first to last, in and along with the new birth. To be born again, is to enter the church. And if what Jesus said to Nicodemus is true, and it is, then there is no other divinely appointed way of entering the kingdom of God on earth.

Selected, D. M. Click.

NEWS ITEMS

WEST FULTON, OHIO

On November 1st Bro. B. F. Lebo of Carlisle, Pa., began a series of meetings at this place continuing two weeks. We had a very good at-

tendance through out the meetings. We feel very grateful for the help and presence of the Pleasant Ridge Dunkard Brthren here.

Bro. Lebo gave us many good sermons, as a result two souls were received by baptism. We hope and pray the good seed sown may bring forth fruit.

We held our quarterly council November 5th. Our Elder, Bro. Miller took charge of the meeting. Officers for the coming year were elected. Very few changes were made. Our Elder was retained.

Orpha Beck,
Wauseon, Ohio.

GOSHEN, IND.

On Saturday afternoon, December 19th we held our quarterly council with our Elder, Peter Lorenz, in charge. Bro. Joseph Miller read the opening lesson, commented on the same and led in prayer.

Bro. Lorenz then took charge of the work. Our church and Sunday School officers were elected for the coming year, also teachers.

Bro. Lorenz was chosen Elder, Bro. George Repogle, Sunday School superintendent, with Bro. Roy Swihart, assistant.

Two letters were received, that of Bro. and Sister Roy Swihart of Vienna, Va. Bro. Swihart is a deacon. We heartily welcome them back at this place. We do feel sorry for the little congregation at Vienna to lose this family from their midst, their loss is our gain, however, and trust someone will fill the ranks in Vienna. One brother was baptized at this council.

A committee was appointed to look after the boundary line. This

was a busy afternoon, till all officers and teachers were elected and other business taken care of, but it was all conducted in a very peacable manner with a good attendance and a fine spirit throughout the service. Bro. Lorenz and son, Paul, stayed for Sunday and gave us a splendid sermon on "Resolutions."

Sarah E. Yontz.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council on December 12, 1936, beginning at 10 a. m. Meeting was opened by singing and Bro. J. A. Leckron read Colossians 3, and led in opening prayer.

As our Elder, L. W. Beery was not able to be with us Bro. Peter Lorenz had charge of the meeting.

All business was transacted in a Christian manner. The officers for the coming year were elected. Bro. L. W. Beery was re-elected elder.

Bro. Emanuel Koonen and wife, who were seriously injured in an automobile accident a few weeks ago are on the way to recovery. Sister Koonen is again able to attend services.

On Thursday evening, December 10, we had prayer meeting with Bro. Koonen and family. We had a very good meeting.

We ask an interest in all your prayers.

Iona Lantz,
Greentown, Ind.

LOWER YORK COUNTY

We, the Lower York County congregation met in council meeting October 26, 1936 at 7 o'clock p. m.

to transact the business of the church, which was disposed of in a very pleasant manner.

This meeting was opened by our Elder, J. L. Myers, singing from 297 Brethren Hymnal, read Gal. 5, made a few remarks, and then led us in fervent prayer for the church and for us as individual members of this our beloved congregation, after which Elder Myers took charge of the meeting.

The quarterly reports of our church, Sunday School and cemetery treasurers was given. The selecting an evangelist for our next series of meetings, and admonitions along the line of conforming more fully to the church requirements in accordance with God's word.

Sunday, November 1st we held our love feast and again a goodly number assembled for this occasion. We had Sunday School at 9 a. m. and preaching at 10 a. m. The meeting was opened by Elder Myers. Bro. Shriner from the Walnut Grove congregation, Md., and Bro. Mathias from the Bethel, Penn., congregation were with us and preached, Bro. Shriner preached first, text Psalm 37:37, theme, Peace.

Bro. Mathias followed, his text Rom. 12:1-3, and his theme was Sobriety.

The afternoon service was opened at 1:30. Bro. Kegerries, Rummerville, Pa., also from the Bethel congregation, preached the afternoon sermon. Lesson text Heb. 10:23.

Elder T. C. Ecker preached the examination sermon and he also officiated in the evening. Bro. Eckert of Mechanicsburg, Pa., was also with us and took part in the evening service.

We are thankful for these beloved brethren for coming from a

distance and delivering gospel messages to us, and we're also glad for all others who have come to worship with us and may God bless all for good is our prayer.

Charles H. Ness, Cor.,
R. 1, Dallastown, Pa.

THE GOLDEN KEY

"Prayer is the key to unlock the door, and the bolt to shut in the night."

Prayer is the key for the bending knee

To open the morn's first hours;
See the incense rise to the starry skies,

Like perfume from the flowers.

Not a soul so sad, nor a heart so glad,

When cometh the shades of night,
But the daybreak song will the joy prolong,

And some darkness turn to light.

When the shadows fall, and the vesper call

Is sobbing its low refrain,
'Tis a garland sweet to the toil dent feet,

And an antidote for pain.

Soon the year's dark door shall be shut no more:

Life's tears shall be wiped away,
As the pearl gates swing, and the gold harps ring,

An the sun unsheathe for aye.

—Selected.

LET'S BE FRIENDS

Dear good peoples, let's be friends—
Now, and till the journey ends;
For thus we'll surely win God's love,
And we shall meet in heaven above.

Let us have mercy and good will,
Trusting the Master always, till
We reach at last that shining shore
Where sin and sorrow are no more.

Let us be kind to everyone,
Helpful to all, mistreating none,
Living the life He'd wish to see—
We cannot doubt what that would
be!

Giving to each and all in need,
Of a cheering word or a kindly
deed,
Keeping our hearts pure, clean and
true—
That is what He would have us do!
Selected by Audrey Peetz.

THE OLD CHURCH

Come to the little church on the
highway,
Come everyone, it will pay.
You'll learn to read the Great Book,
And learn of God's great work.

Learn to help each other every day,
Whether it is work or play;
He taught us to be good and kind,
And heaven we'd surely find.

Now start today and do a good deed.
And help someone in need;
Then you'll be in a happy mood,
That you have done someone good.

Come to the little church by the
wayside,
Come now with us and abide;
Come to this blessed place,
And learn to look upon His face.
Audrey Peetz.

Praise ye the Lord. I will praise
the Lord with my whole heart, in
the assembly of the upright, and in
the congregation.

God said, Ye shall keep my
Sabbaths, and reverence my
sanctuary: I am the Lord. (Lev.
26:2.)

Remember the word of the Lord
Jesus, how he said, It is more
blessed to give than to receive.
(Acts 20:35.)

CHRISTIAN ATTIRE

Vernie Diehl

A few nuggets taken from
an address on above subject
written by one of another
church denomination. May-
be we can see how far they
have departed from same
and it may help the Dunk-
ard Brethren to hold fast to
the plain and simple life.
(I Tim. 2:8-10.)

We have no reason to
doubt that it was in the
mind of God that men and
women, the highest order of
His creation, should be com-
fortably and becomingly
dressed. Notice the be-
coming garb of the people of
Bible times. The growth of
beauty in attire might have
kept pace with Christian
civilization, but for one fatal
handicap. Many years ago
the goddess fashion set up
her throne on the earth; and
at the sound of her timbrels
we are all expected to bow

down and worship. And what is more we have done so, until men and women everywhere are groaning under the burden.

This nation is dressed almost to death. Satan has a mortgage on our clothes which we are paying off at an appalling rate of interest. The most ghastly death-beds on earth are the ones where a man dies of delirium tremens, and the other where a woman dies after having sacrificed all her faculties of body, mind and soul to the worship of fashion.

"It is an unpleasant thing to say, but it is true, nevertheless, in copying the average "Paris fashion" the American woman is dressing herself after one of the most undesirable types of womanhood that decent women can well imagine. Any French lady will corroborate this statement—"The Home Journal."

Whether it be the dainty garb of the nurse, or the cap and gown of the college graduate, the uniform of the railway employee, or even the regalia of some fraternal organization, we enter the ranks of these professions or organizations,

with never a question regarding the requirement or a protest against it. When the goddess fashion holds out her scepter we bow in humble submission to the most immodest, immoral, uncomfortable, hideous, and ridiculous of fashion decrees; but if the church with pure motive, noble purpose and unselfish reason asks us to wear something, as the only sure way known to carry out a gospel principle, we cry out, "It's too conspicuous!"

Whether a brother with a gold ring on his finger, or a checkerboard necktie displayed as a banner, or shoes too tight to walk the path of rectitude; or a suit of clothes not paid for, or the fumes of tobacco smoke on a suit that is paid for, or the stain of tobacco juice on the mouth divinely ordered to be kept holy for the Christian salutation—these things will not accord with the gospel idea of dress.

Whether it is the long, heavy hair (divinely intended for woman's glory) frizzled, and put in a pointed psyche knot at back of the head, whether it is a cobweb shirtwaist, shamefully low cut, displaying

brightly beribboned underwear and protuding elbows, or a shirt immodest in width and length; or the mere semblance of gauze silk stockings; or the stilted position in ruinous French heels; or the displayed jewelry, these things do not belong under a prayer covering and are inconsistent with Christian attire. Fashionable dress and feet washing will not go long together.

Some say it is just form, but if we give up the form we give up the principle.

This gospel principle of simple dress, like all other vital commands of the Bible, should be observed as a privilege, out of a heart of love for Christ and His cause.

Nokesville, Va.

WARNING

Robert Myers

Let me die the death of the righteous and let my last end be like his.

What a beautiful thought is the death of the righteous. These words of Balaam would be well for us to remember when we are tempted or "drawn away of

our own lusts." The death of the righteous is the goal of their life. The thought of the death of the righteous man is what gives him strength to remain faithful, just as Peter could not walk on the water without looking to Jesus for strength. It is the lighthouse which can be seen during the darkest hour of any voyage.

Paul says, "These all died in faith, not having received the promise, but having seen them afar off; were persuaded of them and embraced them, and confessed they were strangers and pilgrims on the earth." (Heb. 11:13.)

Do you feel as a stranger and pilgrim on the earth, and "now desire a better country, that is an heavenly: where God is not ashamed to be called their God for He hath prepared for them a city." (Heb. 11:16.)

Often Christ, speaking of those who serve this world said, "they have their reward"—momentary satisfaction; but not so with the righteous. "... Be thou faithful until death and I will give you a crown of life." (Rev. 2:11.) Here is a promise we all should remember when all about us

is dark, friends turn away, and hope fades.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours and their works do follow them." (Rev. 14:13.) The righteous man's death is looked forward to as an end of the trials, temptations, and persecutions which are found in the lives of all who follow the simple teachings of the Bible. The influence of the life of a righteous man is not lost to this world when he leaves. He will have helped many to remain faithful to the New Testament teaching.

Two young men who grew up together in a distant state were working on a bridge spanning the Missouri river. One was fatally injured in an accident and the doctor told him he had only a few hours to live. He called for his friend and asked him to pray for him as he was not prepared to die. His friend said he did not even pray for himself and much less could he pray for a dying man. He then asked for a song to be sung and his friend told him he knew no song suited to such

an occasion. He then asked for a Bible to be brought and a few verses to be read to him. The tents and the cabins were searched but no Bible was found.

Among his last words he said, "And is it possible that away from home and without a prayer and song or a verse of scripture, I am to be ushered into the presence of God unprepared!"

Some very sad things are true and this was one. A sad ending of a young man who evidently was brought up under Christian teaching and influence who did not remember the Creator in the days of his youth. He came to a time when all earthly hope was gone and friends were vain and yet had no one to turn to for hope and no thought of the future to console and comfort him. "The wicked is driven away in his wickedness but the righteous hath hope in his death." (Prov. 14:32.) The wicked is driven away in his wickedness, there is no hope of anything lasting or better with the wicked even though he is having a good time. "The righteous hath hope in his death."

Let us also remember the

words of David when he said, "Precious in the sight of the Lord is the death of His saints." (Ps. 116:15.)

Peru, Ind.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 3—I Samuel 1:1-28.
 Jan. 10—I Samuel 3:1-21.
 Jan. 17—I Samuel 8:1-22.
 Jan. 24—I Samuel 9:1-27.
 Jan. 31—I Samuel 12:1-25.
 Feb. 7—I Samuel 15:1-35.
 Feb. 14—I Samuel 17:31-58.
 Feb. 21—I Samuel 18:1-19.
 Feb. 28—I Samuel 28:1-25.
 Mar. 7—II Samuel 6:1-23.
 Mar. 14—II Samuel 7:1-29.
 Mar. 21—II Samuel 11:1-27.
 Mar. 28—II Samuel 12:1-23.

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- Jan. 3—In the Beginning. Gen. 1:1-31.
 Jan. 10—The Garden of Eden. Gen. 2:8-17.
 Jan. 17—Hiding From God. Gen. 3:1-15.
 Jan. 24—Cain and Abel. Gen. 4:1-15.
 Jan. 31—Noah Builds the Ark. Gen. 6:9-22.

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- Feb. 7—The Flood. Gen. 7:11-24.
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BIBLE MONITOR

Vol. XV

February 1, 1937

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CLEAVING UNTO THE LORD

When one makes the good choice of renouncing Satan with all the sinful pleasures of the world, resolving to serve the Lord Jesus Christ, it should be a complete renunciation of carnality and worldliness and a surrender without reservation to the way of truth and righteousness as it is given in the gospel. There is entirely too much half-heartedness in evidence among those who profess godliness which surely is not well pleasing unto the Lord. In the message to the Laodiceans (Rev. 3:16) the Lord stated, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." So many professing Christians follow the world in all its styles,

fashions, customs and practices when they are just the opposite from what the Bible teaches; this is nothing short of bowing down to Baal. In view of what the Bible teaches, such conduct is but mocking God. Speaking of the gods of the heathen, Jehovah stated this to Israel, "Thou shalt not bow down thyself to them, nor serve them: for I the Lord am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." (Exodes 20:5.)

During the time of the early church the apostles were scattered abroad by persecution and some went to Antioch preaching, where a number of the Grecians turned unto the Lord. "Then tidings of these things came unto the ears of the church which was in

Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." (Acts 11:22-23.) This exhortation of Barnabas should be given serious consideration by those who have started out in the Christian life; "for he was a good man, and full of the Holy Ghost and of faith."

The Spirit of God prompted Barnabas to declare to these Grecians that with "purpose of heart" they should "cleave unto the Lord." The Lord knows, and Barnabas knew from experience, that exercising faith in God and living the Christian life brings upon one the reproaches and persecutions of the world. Unless one is firmly rooted in the truth there is great danger that the tribulations that try those who turn to the Lord, will cause offense and eventually repudiation of faith. Jesus recognized this possibility in giving the parabel of the sower when he spoke of the seed that fell into stony places. In His explanation of the par-

able Jesus stated, "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." (Matt. 13:20-21.)

In view of the persecutions and tribulations that harass and disturb the righteous in this wicked world, a choice to follow the lowly Lamb of Calvary must be backed by a strong resolution and a fixed determination to press on regardless of what comes. A faith of this kind is bound to succeed for to such the Lord giveth grace sufficient for victory.

These matters should be given serious consideration when one starts out in the Christian life so that when the testing time comes he will be prepared. In his day, "Daniel purposed in his heart that he would no defile himself with the portion of the king's meat, nor with the wine which he drank," (Dan. 1:8) and when the testing time came the Lord was with him and helped him carry out his resolution.

At various times in the history of the Israelite nation the Lord reminded them that they should cleave unto Him; an example of this is given in Deut. 13:4, "Ye shall walk after the Lord your God, and fear him, and keep His commandments, and obey his voice, and ye shall serve Him, and cleave unto Him."

In turning to the Lord we vowed to live faithful unto death, surely, in view of the lightness, laxity and half-heartedness of professors today, we need to be reminded of our vows and our duty to our God.

David at one time declared, "My heart is fixed, O God, my heart is fixed: I will sing and give praise." (Ps. 57:7.) No doubt much of his success as a man of God was the result of his fixed determination to cleave unto the Lord. May we each make good our confession and profession before the world by purposing in our hearts to live faithful to our Master now and henceforth regardless of what may be our experiences in life, and cleave firmly to the Lord.

"Therefore, my beloved brethren, be ye steadfast,

unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58.)

IMMORTALITY

J. A. Leckron

It has always been a mystery in the mind of the writer, why some very intelligent men can see and explain so many good things in the word of God, and still reject the very plainest commands in the Bible; but it is the case with a great many.

In one of these cases we want to quote to the readers of the Monitor a part of a lecture on the Immortality of the Soul, by William Jennings Bryan, and we do not believe anyone can produce any better argument on that subject. His words are as follows:

"The Creator has not left us in doubt on the subject of Immortality. He has given to every created thing a tongue that proclaims a life beyond the grave. If the father deigns to touch with divine power the cold and pulseless heart of the

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buried acorn and to make it burst forth from its prison walls, will He leave neglected in the earth the soul of man, made in the image of his Creator? If He stoops to give to the rose bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by

the forces of nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, He who, notwithstanding His apparent prodigality, created nothing without a purpose, and wasted not a single atom in all His creation, has made provision for a future life in which man's universal longing for immortality will find its realization.

"I am as sure that we shall live again, as I am sure that we live today. In Cairo, I secured a few grains of wheat that had slumbered for more than 30 centuries in an Egyptian tomb. As I looked at them this thought came to my mind: If one of those grains had been planted on the banks of the Nile the year after it grew, and all its lineal descendants had been planted and replanted from that time until now, its progeny would today be sufficiently numerous to feed the teeming millions of the world.

"An unbroken chain of life connects the earliest grains of wheat with the

grains that we sow and reap. There is in a grain of wheat an invisible something which has power to discard the body that we see, and from earth and air fashion a new body so much like the old one, that we can not tell the one from the other. If this invisible gem of life in the grain of wheat can pass unimpaired thru three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence, when this earthly frame has crumbled into dust."

My dear readers, if we had the talent of that great man, and then would use it to the glory and honor of God, what a power for good there would be done for Christ and His church. In his lectures on the origin of man, The Bible, What think ye of Christ, The Larger Life, The Value of the Soul, and His Government and Peace, and also The Spoken Word, are all wonderful sermons.

Our desire is to take only the things of these great and good men that we may get the good thoughts expressed and try and live them out in our every day

life, that we may grow in grace and knowledge of the Truth.

Greentown, Ind.

CROSS BEARING

Ida M. Helm

"Whosoever doth not bear his own cross and come after Me, cannot be My disciple." (Luke 14:27.)

Let us take our stand beneath the cross where God's well beloved Son hung with outstretched arms, His love embracing the whole world. See the agony He endured, the shame heaped upon his innocent head, hear the insults and taunts that were hurled at Him. Out of the darkness of that mid-day hour, from that blood stained cross the cry rings down through the ages, "Whosoever would come after Me, let him deny himself and take up his cross and follow Me."

What does it mean to bear a cross? What does it mean to deny self? The cross that Jesus bore up Calvary was the symbol of anguish, torture and shame. It was the Roman mode of punishment with death. So

great was the disgrace attached to it that Rome would not permit one of her citizens to be crucified, but they would not hesitate to crucify a slave or a Jew.

Who is Self anyway? I love Self, perhaps so much at times that I am not averse to give my sister or my brother a push if it be my desire to stand where they are standing. Self may not feel sorry if she sees them slide down and take a lower position if she may step in where they stood. Self may have given the push with her tongue. The tongue is an unruly member. Perhaps it was only a shrug of the shoulder or a nod of the head, or a wink of the eye. Self has such a good opinion of herself that she enjoys taking the place of the one she tripped. Listen; I must send Self to the cross! I, myself, must send her.

Paul tells us in Philippians 3:18: For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." It is sad to think of the inconsistencies of many professed followers of Christ, it was grief to Paul,

it opens afresh the cruel wounds in the head, hands, side and feet of our Savior.

At the center of all the trouble, selfishness, rebellion, vain glory, pride and sin in the world is Self. Man must accept the cross as manifested by Christ who died for him and renounce Self as crucified on the cross with his Lord. We can not renounce our sins and keep Self. Self will stand between myself and the Holy Spirit if I keep Self. In baptism we are vitally connected with Christ and He with us, by the likeness of His death, in the trine forward baptismal plunge. Thus we are vitally connected with Him by the likeness also of His resurrection, Christ our sacrifice, the Head of the church so dealt with our fallen, sinful native state that our body from the viewpoint of sin's stronghold, might be cancelled, so that temptation might no more enter the temple to tempt a powerless soul within. Christ is our stronghold. St. Paul says that henceforth we should not do bond service to sin. Man must take for himself

the cross and accept it in the spirit of the cross as manifested in Christ who died for him and deny—renounce—himself as crucified on the cross with his Lord. Man is not merely to deny himself some pleasures and gew gaws, he must renounce Self. He will in so doing be delivered from the bondage of his sins, the terror of the law, the world spirit and the devil himself.

The life we are called to renounce is the life we received from the first Adam. The first man Adam became a living soul. The second Adam became a life giving spirit. The first man is of the earth earthy. The second man is the Lord from heaven. (1. Cor. 15:45.)

We sometimes sing, "In the Cross of Christ I Glory." We must bear the cross every day. We must learn to draw upon the life of Jesus, that it may be manifested in our mortal flesh and through us quicken souls around.

St. Paul says, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (1 Cor. 1:18.)

God's plan of salvation is beyond the understanding of man, His wisdom is of this world, but the great redemption of man is priceless and the highest manifestation of that power.

R. D. 2, Ashland, Ohio.

RECEIVING THE END OF YOUR FAITH

J. H. Beer

I. Peter 1:9. Receiving the end of your faith even the salvation of your souls. The greater benefits of salvation are usually classed among things to come, but indeed a large portion of them may be received here now. What of salvation is received here? The whole of it by the grip of faith and the grace of hope. Eph. 2:8, 9. "For by grace are ye saved through faith and that not of yourselves it is the gift of God, not of works lest any man should boast." Heb. 11:1. "Now faith is the substance of things hoped for, the evidence of things not seen." Absolute and final pardon of sin is ours at this hour. Acts 2:38. "Repent and be baptized every one of you in

the name of Jesus Christ for the remission of sins. I. John 1:6, 7. "If we say we have fellowship with Him, and walk in darkness, we lie, we do not the truth. But if we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin. Deliverance from slavish bondage, and a sense of awful distance from God is a present relief. Peace, reconciliation, contentment, fellowship with God and delight in God, we enjoy at this home. Rescue from the condemning power of sin is now complete, John 8:36, "If the Son shall make you free, ye shall be free indeed, release from its dominion is ours. It can no longer command us at its will. Rom. 6:14. Sin shall have no more dominion over you; for ye are not under the law but under grace.

The conquest over evil is given to us in a large measure, I. John 4:4. "Ye are God's little children, and have overcome them; because greater is He that is within you, than he that is in the world. Sins are conquerable. No one should imagine that he must neces-

sarily sin because of his constitutional surroundings. The immediate heritage of believers is exceedingly great. Salvation is ours at this day and with it all things. How is it received? Entirely from Jesus, as a gift of divine grace, by faith not by sight. II. Cor. 5:7-9. "For we walk by faith not by sight—we labor, whether present or absent, we may be accepted of Him. The promises of God are a certainty. Just as immutable as Christ Himself. II. Cor. 1:20. "For all the promises of God in him are yea, and in him Amen unto the glory of God by us." This is the certain of their hope that it is as if they had already received it if the promises of God, and the merits hold good, then they who believe in Him, and love Him, are made sure of salvation. Much of heaven may be enjoyed before we reach it. Rom. 5:2. "By whom we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." Oh the joy of anticipation living now as if in His personal presence. You have heard of salvation, but hearing will not do. You profess to

know it but mere profession will not do. Titus 1:16. "They profess to know God but in works they deny Him." Have you received Mark 16:16, Acts 2:38. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all iniquity." Look for the appearing of the Lord as the time for receiving in a fuller sense the end of your faith.

Denton, Md.

THE SUFFERINGS OF CHRIST

Sister Sylvia Vogelsong

He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge Him, and put Him to death." Luke 18:31-33.

He, with His disciples came down from the Mount of Olives into a field below, called Gethsemane, through

which the brook Cedron run and in it, on the other side of the brook, was a garden called the garden of Gethsemane. Here He desired His disciples to sit down, while he would retire to pray, taking Peter, James, and John, with Him, His three select disciples whom he had before chosen to be witnesses of His transfiguration, and now to be eye witnesses of His passion. So heavy was the burden which rested on His soul, He was made to exclaim, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me." He withdrew about a stone's throw, and his human nature being overburdened beyond measure, here the redemption of a lost world trembled in the balance in that terrible hour. He prayed, saying, "O my Father, if it be possible, let this cup pass from Me," and having first knelt and prayed, He fell prostrate on His face with due expression of resignation adding immediately, "nevertheless not as I will, but as Thou wilt," returning to His disciples and finding them asleep He said to Peter, "Simon sleepest

thou? Couldst thou not watch one hour?"

However, in His greatest distress, He never lost sight of that great concern He had for His disciples: "Watch ye, he says, and pray, lest ye enter into temptation." Neither was He moved with the offenses they had committed thru human weakness for He said, the spirit truly was willing, but the flesh was weak. He retired the second time and prayed, saying, "O My Father, if this cup may not pass away from Me, unless I drink it, Thy will be done." He returned again to them, and found them asleep, for their eyes were heavy. He returned thus to His disciples, that they, by reading the distress in His countenance, might be witnesses of His passion, which proves that which he was now passing through was beyond human comprehension, for He went away the third time to pray, notwithstanding an angel was sent from heaven to strengthen and comfort Him, but he still continued to pray more earnestly, with the sense of His suffering still increasing. They strained His body to such a

degree that His sweat was as it were great drops of blood falling to the ground.

Thus did He suffer as long as the Divine Wisdom thought proper. And when He rose up from prayer and was come to His disciples, He found them sleeping for sorrow. He said, "Sleep on take your rest; behold the hour is at hand and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; behold he is at hand that doth betray Me." We are told that Judas knew the place; for Jesus oftentimes resorted thither with his disciples. The chief priests and elders being informed by Judas that the proper time was now come sent a band of soldiers with him. And he that was called Judas, one of the twelve, went before them. and drew near unto Jesus to kiss Him. Here Jesus did not fail to convince him that He knew the meaning and intent of his salutation, saying, "Betrayest thou the Son of Man with a kiss?" For He knew this appointed time for suffering had now come. He did not avoid His enemies when they told Him they sought Jesus of Nazareth. He replied, "I am

He," showing to them He was willing to put Himself into their hands; at that they could not take Him without His own consent, showing them His divine power. He made the whole band fall back, and threw them to the ground. They advanced toward Him the second time. He asked them again, "Whom seek ye?" They said, "Jesus of Nazareth." Jesus answered, "I have told you that I am He. If ye therefore seek me, let these go their way, or if your business be with Me alone, suffer My disciples to pass," for the party had surrounded them also. That the saying might be fulfilled which He spake, "Of them which thou gavest Me have I lost none." Some of the soldiers caught Jesus and bound Him. Peter wanting to defend his Lord drew his sword and cut off the ear of the high priest's servant. Jesus told him to put up his sword that if he desired he could call twelve legions of angels to defend Him, "Peter, the cup which my Father has given me shall I not drink it?" The chief priests had kept their distance during the attack but drew near when they understood Jesus was in their power. And the disciples when they saw their master in the hands of their enemies forsook Him and fled. He was first led to Annas who was high priest before Caiaphas, but he refused to meddle in the affair. They therefore carried Jesus to Caiaphas at whose palace the chief priest, elders and scribes were assembled, and as soon as it was day they came together, and led Him into their council. The high priest asked Jesus of His disciples and of His doctrine. Jesus answered, "I spake openly to the world, ask them who heard Me what I said." One of the officers which stood by struck Him with the palm of his hand, saying, "Answerest thou the high priest so?" to which He meekly replied: "If I have spoken evil, bear witness of the evil, but if well, why smitest thou Me? During the whole trial He made no reply to the evidence that was brought against Him, which provoked the high priest to such an extent that he rose from his seat and said to Him: "I adjure thee solemnly by the dreadful and

tremendous name of God, in whose presence thou standest, thou tell us plainly and truly, whether thou are the Messiah, the Son of God?"

This question was artfully contrived, for if Jesus should answer it in the affirmative, they were ready to condemn Him as a blasphemer; if in the negative, they intended to punish Him as an imposter who had deceived the people by accepting from them the honor and title of the Messiah. He immediately confessed the charge and added, "Ye shall see evidence of this truth in the destruction I shall send upon the Jewish nation, and in My glorious appearing in the clouds of heaven at the last day, the sign you have so often demanded in confirmation of My being sent from God." This answer made them to cry out at once, "Art Thou the Son of God?" to which He replied: "Ye say that I am." On hearing this the high priest rent his clothes with great indignation and said, "Why need we seek for any more witness? Ye, yourselves, nay, this whole assembly are witnesses that He hath spoken blasphemy. What think ye? To which

they all replied that He deserved to be put to death. They began spitting upon Him and offering Him all manner of rudeness and indignities; they blindfolded Him and in order to ridicule Him for having pretended as they said to be a great prophet, bid Him exercise His prophetic gift, in declaring by whom He was smitten.

Thus was the Great Judge of all the earth placed in the hands of sinful mortals to be falsely accused by the witnesses, unjustly condemned by His judges and barbarously insulted by all. Yet, because it was agreeable to the end of His coming, He patiently submitted, though He could have with a frown made His judges, His accusers, and those who had Him in custody, to expire in a moment, or utterly vanish away. Now we, who are followers of this meek and lowly Lamb of God, the Great Judge of all the earth, the One who can search out even the very recess of our hearts, think this to be a tragic scene, which it is, but we see daily those who are living in a Christian nation who have had better light and knowledge and should

read and understand the scriptures, enacting the same act as did these, Christ's false accusers. Let us ask ourselves these questions:

Do I betray my Lord in any way?

Do I deny my Lord as did Peter?

Do I crucify my Lord afresh?

Do I put Him to an open shame?

Is my heart and conscience right toward God and man?

Am I living up to my baptismal vow?

These are questions that can only be answered personally. Can we with Paul, say, "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men."

Mechanicsburg, Pa.

THOUGHTS ON THE NEW YEAR

Evan Kellar

At the beginning of this new year we as Dunkard Brethren, and other church people as well, should stop and consider to see if we are

in the right course according to the Bible. It is good for us to review our lives of the past year to see if we are keeping the commands and duties that the Word asks of us.

There is danger if we do not keep the whole law. We are told in James 2:10 "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." It is of importance then that we exercise care and check up on our lives from time to time to see if we are growing spiritually or drifting with the tide into carelessness and disobedience.

Let us notice some of the scriptural references and see if we have done as the scriptures teach.

Faith—Mark 16:16; Heb. 11:6.

Repentance—Acts 2:38; Acts 17:30.

Confession—Matt. 10:32; I. John 4:15.

Baptism—Matt. 28:19; Mark 16:16; Acts 8:38.

Feet Washing—John 13:4-5; I. Tim. 5:10.

Lord's Supper Mark 14:17-21; I. Cor. 11:20.

Communion—Luke 22:19; I. Cor. 11:23-26.

Salutation—Rom. 16:16;

I. Thes. 5:26.

Prayer Covering—II. Cor. 11:1-15.

Plain Dress—I. Pet. 3:3-4; I. Tim. 2:8-10.

Peaceable—Heb. 12:14; 2 Cor. 18:11.

Non Conformity—Rom. 12:2! John 2:15-16.

Non Swearing—Matt. 5:34:36; James 5:12.

Non Lawing—Matt. 18:5-17; I. Cor. 6:6.

Non Warring Matt. 26:52; John 18:36.

Non Secret—John 18:20; II. Cor. 6:14.

Anointing—James 5:14; Mark 6:18.

Crown of Life—Rev. 2:10.

Read also James 2:10 and Rev. 22:13-21.

Baptism

A command: Matt. 28:19-20; Acts 2:38.

Who For?

Those who are taught—Matt. 28:19-20.

Those who gladly receive the word—Acts 2:31.

Those who believe—Mark 16:16; Acts 8:12; Acts 16:31-34.

Those who repent—Acts 2:37-38.

Those who confess—Mark 1:5.

Those old enough to know and believe—Acts 8:12 and 13-37.

What For?

For remission of sins—Mark 1:4; Acts 2:38.

The answer of a good conscience—I. Pet. 3:21.

Promise of the Holy Ghost—Acts 2:38.

To put on Christ—Gal. 3:27.

To enter the kingdom of God—John 8:15.

To be saved—Mark 16:16.

Jesus gave the example—Mark 1:7-10.

Where They Were Baptized?

In Jordan—Matt. 8:5-6; Mark 1:5-9 and John 3:5.

In much water—John 3:23.

Jesus baptized in the water—Mark 1:9-10.

Philip baptized the Eunuch in the water—Acts 8:38-39.

How were they baptized?

The formula—Matt. 28:19.

One way—Eph. 4:5.

A burial—Rom. 6:3-5, Col. 2:12.

Born of the water—John 3:4-5, Rom. 6:4-5.

Bodies washed with pure water—Heb. 10:22.

Jesus was immersed—Mark 1:9-10.

Philip immersed the Eunuch. Acts 8:38-39.

These are the standards whereby we ought to be

governed, and must be governed by if we expect to meet the Lord and be accepted of Him.

Bareville, Pa.

THE NEW DEAL

John Sleppy

The great battle cry of to-day is the "New Deal" in political affairs, and the same is true in religion. When a wolf seeks a disguise, he does not select a bear skin, but the clothing of a sheep so that he will be accepted by the flock which he seeks to devour. The wolf takes the name Reverend—Pastor, so that the unsuspecting sheep will follow the deceitful propaganda and doctrine of the New Deal.

After the wolf pastor gets control in the flock through flattery and deceit he sheds his sheep clothing, and stands before his congregation whom he hath devoured, and manifests his worldly attributes and clothes while he professes to be a follower of that meek and lowly Jesus whom he is crucifying. (Heb. 6:4-6.) "For it is impossible for

those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." To "fall away" evidently means to go back to the world after we have renounced it and covenanted with God through Christ Jesus to live faithful to Him unto death. How many pastors have gone back again to the ways of the world and have taken their flocks with them?

Peter says to the scattered members of the church "As obedient children, not fashioning yourselves according to the formed lusts in your ignorance." (I Pet. 1:14.) John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world

passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15-17.)

The New Deal in religion adds to what the scriptures say. We read in Rev. 22:18-19, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Here is the way the pastors get the New Deal into the churches. A short time ago I had a conversation with a pastor of the Church of The Brethren on this subject of adding and taking away from the word of God. He contended that the passage cited dealing with adding and subtracting only had reference to the book of Revelation and not to the other twenty-six books of the new Testament. This makes a wide gap in God's word for the wolf to

roam with the New Deal in order to destroy the old faith and practice of the old German Baptist Dunkard church.

The wolfish scheme did not work perfectly however, for it caused a separation and a faithful remnant escaped from the clutches of the New Deal (which is only a new name for the Devil), who are still holding fast to the original practices of the church and enjoying the blessings of God, even though they are hated of the world and the New Dealers.

I thank God and rejoice that the wolf did not prevail with his New Deal or gap (gate of hell) but that the Lord has spared the faithful ones in fulfillment of his word; "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

It is a terrible thing that the pastors try to tear the New Testament into fragments which Jesus brought from heaven for our salvation, and sealed the book with his blood on the cross for our redemption.

Ludlow Falls, Ohio.

The grace of our Lord Jesus Christ be with you. (Rom 16:20.)

NEWS ITEMS

WENATCHEE, WASH.

The Wenatchee Dunkard Brethren church assembled for our regular council December 5, 1936, at 2:30 p. m. The meeting was opened by Bro. D. E. Steele reading I John 3, after which Bro. J. J. Eyer led in prayer. Our Elder, J. W. Steele took charge of the meeting.

Election of officers for the coming year was about the only business which came before the meeting. Church officers elected were as follows: Bro. J. W. Steele, Elder; Bro. J. B. Steele, ass't. Elder; Bro. D. E. Steele, clerk; Sister Rosie Lay, chorister; Bro. M. A. Wise, trustee. Bro. D. E. Steele was elected as correspondent and Monitor agent as he had the reports of all business, being church clerk.

Sunday school officers elected as follows: Bro. H. M. Law, superintendent; Bro. D. E. Steele, ass't. superintendent; Sister D. E. Steele, chorister; Sister Elma Wise, secretary.

We are looking forward to a better year, with more efforts put forth toward the advancement of God's kingdom here on the earth this coming year. We are few in number here at Wenatchee. We do most earnestly desire the prayers of our dear brethren and sisters at other locations that we may grow in grace and prosper for the dear Master's sake.

Earle Steele, Cor.

NEWBERG, ORE.

The church met at 1:00 p. m. Saturday, December 26th, 1936, in regular quarterly council. Bro. Galen B. Harlacher opened the meeting by reading Matt. 18, beginning at verse 19 and reading to the end of the chapter. followed by prayer, after which our Elder took charge. Two members were received by letter.

This being the close of the year all the officers of the church and Sunday school were chosen, which resulted as follows: Elder, M. S. Peters; assistant Elder, E. L. Withers; trustee and treasurer, P. E. Harlacher; chorister, Sister Mollie Harlacher; Monitor agent, Sister Dora Spurgeon; Monitor correspondent, Sister Ida E. Peters.

Sunday school superintendent, Bro. D. H. Withers and P. E. Harlacher, secretary and treasurer, Bro. Galen B. Harlacher; chorister, Sister Lottie Spurgeon; teacher for Bible class No. 1, Bro. P. E. Harlacher and D. W. Withers; for Bible class No. 2, Sister Ida E. Peters.

Several other matters of business came before the meeting which were disposed of in a very pleasant and Christian-like manner. We decided to hold a two weeks' revival meeting, to begin January 3rd, 1937, and were very fortunate to secure Bro. D. W. Hostettler of North Manchester, Ind., to conduct the meetings for us. We plan to hold our lovefeast at the close of these meetings which will be January 16th.

We are so thankful that our interest and attendance at all of our

services is very good.

We ask an interest in the prayers of God's people, that much good may be accomplished here, and that many souls may give their hearts to the Lord through the preaching of the gospel of Christ.

Sister Ida E. Peters, Cor.

LOWER YORK COUNTY, PA.

We the Lower York County congregation, Dunkard Brethren, met in our quarterly council to transact the business concerning the church, January 4, 1937, at 6:10 p. m. Our Elder, J. L. Myers conducted the devotional exercises, previous minutes were read by our secretary, and then we received a member by letter, after which we heard the reports of our church, Sunday school and cemetery treasurers.

We then elected our church officers, such as treasurer, secretary, church trustee, cemetery trustee, Monitor correspondent and agent, all a three-year term, and an auditor for a two year term.

We also elected Sunday school officers for 1937: Superintendent, J. G. Ness; assistant superintendent, Frank Miller; secretary, Herman Myers; treasurer, Joseph F. Godfrey; librarians, Preston Stremmel, Blanche Ness; assistant librarians, Paul Marks, Marguerite Keeney; also teachers and substitutes for our six classes.

We have resolved to stand with the ruling and decision of General conference, and admonitions were also given to the brethren and urged that the beard fits very nice to the plain coat and becometh Dunkard Brethren as well as the

plain dress and head covering to the sisters of the Dunkard Brethren. The thought was also dropped that if the sisters would urge their husbands and their brethren that we believe more beards would come.

May God bless the Dunkard Brethren church. Bro. Jos. H. Myers led in closing prayer.

Chas. H. Ness, Cor.

Dallastown, Pa.

NOTICE

The brethren at Grand Junction, Colo., desire very much to have help in the ministry in their congregation. One brother offers to rent his farm at a sacrifice to some elder or minister who will move in and labor with them. We understand this is a very good producing section for general farming and with the proposition that the brother is offering it would pay ministers who are contemplating a change of location to investigate this offer. The farm is rented for the year 1937 but may be secured by a suitable party for next year. Those interested please correspond with N. S. Glick, 258 Hill Ave., Grand Junction, Colo.

—Editor.

ENGLEWOOD

The congregation at this place met in regular quarterly council on December 26th, at one o'clock p. m. At this time all officers of the church and Sunday School were elected for the coming year. Elder J. P. Robbins had charge of the meeting and was re-elected for another year in his office.

The membership was well represented at this meeting even though several were sick.

All business was taken care of promptly with harmony prevailing. Our regular services are well attended and enjoyed by all. We hope to accomplish much in the Master's service as time goes on.

A. J. Brumbaugh, Clerk.

NOTICE

The Sunday School lessons for the year 1937 are again being printed in leaflet form for distribution wherever desired. The only charge will be for postage which you will please enclose with your order.

—Editor.

THE RESTORATION AND EVENTS TO PRECEDE IT

Joseph A. Miller

In a former article on this subject I told of our forefathers in the Garden of Eden, and how paradise was lost through their disobedience, and the wonderful plan that God inaugurated to restore mankind again to his original state.

After Eden was lost and God set up a program preparatory to this objective, simultaneously the Devil set up his plan. God's plan was a plan of construction. The devil's plan was a plan of

destruction. God's plan was a plan to build up, to elevate. The devil's purpose was to destroy, to tear down, to undermine. These two forces may be properly termed the forces of righteousness and the forces of unrighteousness; or in other words the mystery of Godliness, and the mystery of iniquity.

These two forces have been at work all down through the ages for the past six thousand years. They have been running counter to each other, each trying to gain and maintain the ascendancy.

But the devil and his organization have always been in the lead, and the forces of Godliness running a poor second. I believe however, the time is not far distant when these two forces will change places, instead of the righteous being governed they are going to govern. For a long, long period the devil and his forces have been playing the leading role in the great drama of life. From Adam down to our day, they have been in the harness, having their own way, being the dominant and leading factors, antagonizing God's

plan of free salvation and redemption until today anyone wishing to lead the Christian life must take to the woods, and isolate himself or run the gauntlet of persecution and intolerance.

Many claim the devil is chained today, that he has been chained since the days of Constantine. He was running rampant in the early years of Pagan supremacy they claim, and when Constantine was converted to Christianity, and Pagan Rome became Papal Rome, things were entirely different. I find this is not true—Papal Rome was no better than Pagan Rome. It was even worse.

The persecutions of Christians under Pagan Rome will pale into utter insignificance in comparison to the persecutions and torturing of Christians under Papal Rome. Oh, yes the Devil is dead and buried, they claim. If he is dead and buried, he must have a son or at least a grandson today that is doing a flourishing business at the old stand.

No, the Devil is not buried yet, because he is as active today as ever, going about seeking whom he may de-

vour. The time will come when his rule will be ended. If you wish to know his finish read the 20th chapter of Revelation.

In giving a brief recapitulation of what we have gone over in our former write-up on this subject, and what we have given so far on the present epistle, I would say that the history of this world for the past six thousand years may be compared to a vast checkerboard; upon which the two contending forces have been playing the great game of life with their various activities and ramifications with the forces of unrighteousness seemingly being the victor. But by and by the scene will change, instead of the wicked ruling, the righteous will become the dominant factor.

We might ask who is the Devil any way, that he has such unlimited power and prestige. We will attempt to give a partial description of him. Many ask who is the Devil? Is there a personal Devil? Many do not believe in a personal devil.

They do not believe in a personal devil, because he is invisible. They can not see him. Because he does not

associate and mingle with people in a visable form. They conclude there is no personal devil.

We might apply the same logic and say, there is no God. God is invisable, we have never seen him. No man hath seen God at any time. Therefore, some might come to the conclusion there is no God. But some say God rules and reigns in the hearts of Christians, while that is true; is it not also true that the Devil rules in the hearts of the unregenerated.

I believe Satan is in the air. He is called the prince of the power of the air. (Eph. 2:2.) He was once a bright and shining angel in heaven but he coveted the high standing of the Son of God and for this reason he was ejected from heaven and became a fallen angel. Before his fall he was called Lucifer. After his fall other names were applied to him such as Devil, Satan, Serpent, Dragon and various other names.

The prophet, Isaiah, compares the King of Babylon to Satan in a parable. He also describes Satan's fall in this language, "How art thou fallen from heaven? O

Lucifer, son of the morning! How art thou cut down to the ground? Which did weaken the nations—for thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most high. Yet thou shall be brought down to hell, to the sides of the pit." (Isa. 14:12-15.)

This proves conclusively that the Devil was once a shining angel in heaven. "A star, a shining star." There were other stars in heaven. All heavenly beings were called stars. Jesus Christ was the brightest star. He is sometimes called the bright and morning Star in the scriptures. Sometimes the questions are asked: Where did the Devil come from? Where did God come from?

One answer will suffice for both—they always existed. God was from the beginning and the Devil is co-existant with God. The Devil was in glory at the creation, when the morning stars sang together and the

sons of God shouted for joy. But the Devil coveted the honor and glory of God. He said I will exalt my throne above the stars of God. I will be like the most high, for this reason he and a number of followers were ejected from heaven and became fallen angels.

I like to think of God as a person. He is the first person of the Trinity. When He created Adam, "He said let us make man in our own image." Surely Adam was a being looking like people of today, that being true God must be a being. Jesus Christ was the Son of God. He is the second person of the Trinity—like begets like—then Christ is a person, the same as God. If God is a person, "there must be a personal God." If Jesus is a person, "there is a personal Christ" and if the Devil is a person there must be a personal Devil.

The Devil has the power to transform himself into other forms and personalities. We have seen him pictured in the papers quite often, as a hideous looking creature, long horns, long bushy hair, red eyes, etc.

In Revelations he is called Dragon, Serpent—they are

horrible looking creatures. Then the papers personify him correctly. He has the power, however, to assume different forms. He appeared to our foreparents in the form of a serpent. He appears also as an angel of light, sometimes. He appeared as an angel of light in the wilderness temptations of Jesus. He appeared as a preacher. He quoted scripture to Christ trying to persuade Him to bow to his authority. He appears today as an angel of light in many of our modern pulpits dressed in the latest regalia, preaching a false doctrine and I am sorry to say the masses believe him.

This is the power that Jesus Christ is going to destroy at his coming. The second coming of Christ is but another unfolding of the great plan of the ages. Much may be said and written in regard to this great event.

Incident to our Lord's return and the millennium there are two views advocated, namely the post-millennium view and the pre-millennium view.

The first of these two named promulgates the theory that Jesus is coming sometime, but not yet. Not

for at least one thousand years, perhaps longer. That Christendom is in a very prosperous state, that religion is gaining rapidly, that things generally are pretty good and that the whole world will soon become converted to Christianity (with exceptions of a few of the worst criminals) terminating into an era of righteousness lasting one thousand years, at the conclusion of which Jesus will come.

The pre-millennium theory of the coming of Christ is, that Christ is soon coming, that it is near at hand, even at the door, and that we may any time hear the mid-night cry, "Behold the Bridegroom cometh, go ye out to meet Him." That the state of Christendom is very dark and will continue to get worse, until Jesus comes, and at His coming He will overthrow all earthly governments, crushing the devil and his organization, establishing Himself on David's throne and in conjunction with his saints, reign and rule in righteousness for one thousand years, and that His righteousness will cover the earth as the waters cover the sea.

We believe in a literal pre-millennial coming of the Lord and that his coming may be expected at any moment.

In our next article we will have more to say in regard to His coming, giving some startling signs indicative of his sudden appearance, dealing then with some events that occur immediately antecedent to the restoration.

Wawaka, Ind.

(To be continued.)

I would not backward turn the years,

And live again the joys and fears,
'Tis better far to look above,
And strive to reach that choice of love,

Where reigns eternal joy
Unsullied with earth's vile alloy.
—Selected.

Bless everyone I love, and teach

Me how to help and comfort each;

Give me the strength right living brings

And make me good in little things...

Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much, yet they accomplish much. They help one's own good nature

and good will. Soft words soften our own soul. Angry words are the fuel to the flame of wrath, and make it blaze more fiercely.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 3—I Samuel 1:1-28.
 Jan. 10—I Samuel 3:1-21.
 Jan. 17—I Samuel 8:1-22.
 Jan. 24—I Samuel 9:1-27.
 Jan. 31—I Samuel 12:1-25.
 Feb. 7—I Samuel 15:1-35.
 Feb. 14—I Samuel 17:31-58.
 Feb. 21—I Samuel 18:1-19.
 Feb. 28—I Samuel 28:1-25.
 Mar. 7—II Samuel 6:1-23.
 Mar. 14—II Samuel 7:1-29.
 Mar. 21—II Samuel 11:1-27.
 Mar. 28—II Samuel 12:1-23.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 3—In the Beginning. Gen. 1:1-31.
 Jan. 10—The Garden of Eden. Gen. 2:8-17.
 Jan. 17—Hiding From God. Gen. 3:1-15.
 Jan. 24—Cain and Abel. Gen. 4:1-15.
 Jan. 31—Noah Builds the Ark. Gen. 6:9-22.

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- Feb. 7—The Flood. Gen. 7:11-24.
 Feb. 14—The Call of Abram. Gen. 12:1-9.
 Feb. 21—Giving Lot First Choice. Gen. 13:1-18.
 Feb. 28—Abram Rescues Lot. Gen. 14:11-20.
 Mar. 7—Abraham Entertaining Angels. Gen. 18:1-8.
 Mar. 14—Abraham Prays for Sodom. Gen. 18:17-33.
 Mar. 21—Ishmael in the Wilderness. Gen. 21:9-20.
 Mar. 28—Abraham Offers Isaac. Gen. 22:1-19.

BIBLE MONITOR

Vol. XV

February 15, 1937

No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRISTIAN EXPERIENCES

Jesus does not leave us in ignorance regarding what kind of treatment His followers will receive in this world, even until the end. At various times he spoke to his disciples regarding things that would come to pass and experiences that they would have, so that they would be prepared when the time came. This reveals to us his great love and concern for His people and His desire that they may prove faithful through these trials and tribulations which the Father has seen fit for the redeemed of earth to pass through.

Some of His warnings and declarations were not given until just before His departure from earth while others were left till after His ascension and were given by

the Holy Spirit. "I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, he will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of mine, and shall show it unto you." (John 16:12-14.)

There are numerous places in the New Testament that speak of what the true Christian shall experience and these should be of special interest to us and to succeeding generation until the Lord shall return for His people. By a study of these scriptures we can check up on our lives to see if we are among those who are faithful followers of the Christ or in the group

with the many on the broad way under the leadership of false prophets and under the dominion of the evil power.

This world is evil, it was evil when Jesus was here, and according to His teachings it will be evil when He returns again. In fact the scriptures teach that as the end nears we shall see greater wickedness. "But evil men and seducers shall wax worse and worse, deceiving and being deceived." (II Tim. 3:13.) It is not God's desire that men live in sin but the human family has largely chosen to live in sin, hence these evil conditions. There has been a way provided, however, for those who choose to serve God, through Jesus "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." (Gal. 1:4.)

This "deliverance" separates us from the world, and it is this separation, this lack of co-operation, this withdrawal of fellowship, this lack of participation and indulgence with the world in things evil that makes the Christian life one of trials and tribulations. Jesus gave us an example in

a victorious life over the world and instructs us that we should "follow in his steps" if we would be faithful. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in His steps." (I Pet. 2:21.)

The world hated Jesus because His life and teachings exposed and condemned the sins of fallen humanity. The life and teachings of the true followers of Christ will also expose and condemn sin; naturally the world will also hate them. Obedience to the scriptures puts one at enmity with the world and will continue to do so till the Lord returns to earth. Various scriptures will confirm this statement. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." (John 17:14.) "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19.) "Marvel not, my brethren, if the world hate you." (I John 3:13.)

In sending out His disciples Jesus told them, "Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. . . . And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10: 16-22.) We need not wonder if in our lot in life we experience persecution and oppression; if we are faithful we can expect it. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12.)

NOTICE

Due to some extra work we did not get the mailing list corrected as early as usual. New slips will appear on your Monitors shortly which should show the correct date.

If the Monitor does not

come to your address after this issue it may be because you have not renewed.

Look at the date on your Monitor, if it reads Jan. 36, Apr. 36, July 36 or Jan. 37 and you have not renewed since July, your subscription has expired.

Make sure you are paid up so that you will not miss any issues.

—Editor.

AVAILING PRAYER

B. E. Kesler

Prayer has been defined as "The soul's sincere desire, unuttered or expressed." But to be effective, it, as all other acts of the Christian must be in harmony with Bible teaching. We are told, "The effectual, fervent prayer of a righteous man availeth much." From this we learn prayer may avail.

On a certain occasion when Jesus was teaching on prayer, He gave the disciples a model prayer, and said, "After this manner therefore pray ye: Our Father which art in heaven, etc. On another occasion when He was praying, His

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disciples asked Him to teach them to pray as John also taught his disciples. "And He said unto them, when ye pray say, "Our Father which art in heaven." From this we learn our Lord taught this prayer twice which emphasizes its importance, and enjoins the use of it.

Prayer then, can be taught and learned, just as any other act of obedience. And when we familiarize ourselves with its wording,

it is easy to obey in this matter. Just how often we are to use this prayer is optional with us. Custom says use it in the opening and closing of our services, which is appropriate, at least; and meets the requirements of scripture teaching on its use.

As to the nature of prayer it should consist in prayers, supplications, intercessions, and giving of thanks; and in its scope, be "for all men; for kings, and for rulers, and for all that are in authority."

And should include the fatherless, the widows, orphans, and the poor and needy, with all the unsaved; and especially God's children. Prayer should be made for all Christian endeavor also, and specifically for the ministry and the work of the church in general.

In manner, prayer should be "with the spirit, and with the understanding also." The spirit of humility, reverence and devotion, should be manifest in prayer. And in addition thought, meditation and study should be given to prayer. Mere repetition of words, or formal repetition of a stereotyped form of prayer is not

prayer. Unuttered prayer may be more effective than uttered prayer, if it is in harmony with the Spirit, which "maketh intercession for us with groanings which cannot be uttered." Then too, prayer, to be availing, must be persistent. Importance is an essential characteristic of prayer. The "borrowed loaves" explains this. Not that the Father doesn't know our wants and needs, but to show our sincerity and earnestness.

Faith is an indispensable element in prayer. For "without faith it is impossible to please him." We must believe we receive the things we pray for. This can be done only when we are governed by the conditions that enter into effectual prayer.

When these conditions are met, we may confidently expect results to follow. Then, "if we ask we shall receive, if we seek, we shall find, and if we knock it shall be opened unto us." Then "the prayer of faith shall save the sick," and other desires will be met. The answer may not come in our way but in a better one. Every sincere prayer offered in

harmony with God's will, will be answered; and "whatsoever we ask of him, we receive, because we keep his commandments and do those things that are pleasing in his sight."

"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Prayer to promote sinister motives, or pecuniary and selfish interests, will not be answered and should not be. But when we can unreservedly say, "not my will, but thine be done," we may be assured we will get the right answer. In our anxiety to accomplish a certain desire, we may overlook the conditions necessary to make our prayer avail. In such cases, we may not expect an answer.

"Pray without ceasing," does not mean, pray without cessation. It is well to have stated times for prayer, but we are not supposed to be praying all the time. We have to give time to other affairs of life, as well as to prayer. Daniel was a praying man, but he had his time for it—"three times a day." Jesus and Paul were praying men, but they prayed as occasion impressed them.

So we may "pray without ceasing" and not be praying all the time.

The blunt and abrupt change from the general, to the Lord's prayer, so noticeable in some, may be overcome by a little thought and attention. Some connecting clauses of this nature: "This we ask in the name of Him who taught us to say, Our Father which art in heaven, etc., or in whose name we call thee our Father, etc., or at whose command we call thee our Father, or still, in whose name we look to thee as our Father, etc.," may be used. Then too, the use of the Lord's prayer may be improved and made more impressive by quoting it verbatim. It is hardly to be expected we may improve on our Lord's own wording of it. We should be as careful to quote the Lord correctly in this, as in any other of His words.

THE DIVINITY OF GOD

J. H. Beer

(Gen. 1:1-2) "In the beginning God created the heavens and the earth. And

the earth was without form, and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." The divinity of God signifies the state of being divine. The nature and essence of God, His unlimited power; what are we to understand by the earth, the sun, the moon, and all the stars, and the planets that revolve about the sun with absolute regularity?

The Psalmist has well said the heavens declare the glory of God. The solar system alone proves the existence of a divine being, a planet in its course varies not a second in a thousand years in its circuit around the sun.

(Rom. 1:20) "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head; so that they are without excuse." David said the fool hath said in his heart there is no God. A right fitting answer to those who deny the deity of God and the divinity of Christ. The divinity of the God-head possesses plurality. (Gen.

1:26) We read, "Let us make man in our own image, after our likeness," the "us" and "our" are plural, and mean a plurality in the God-head. In verse 2, "And the Spirit of God moved upon the waters." Here we have both Father and Spirit distinctly mentioned as being together in the beginning of the creation.

In John 1:3, we have this statement regarding Christ at the same period.. "All things were made by Him, and without Him was nothing made that was made." Col. 1:16 also makes this clear to us. Gen. 1:26, means the Father, Son, and Holy Spirit. We have a manifestation of the trinity in Matt. 3:16-17. The Father speaking from heaven, the Son spoken to, and the Holy Spirit descending upon Him.

(II Cor. 13:14) "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen." See also Matt. 28:19. Personality signifies that which constitutes an individual a distinct person, or that which constitutes individuality, God is possessed of different attributes; God

is a spirit and God is love. God is more than spirit, He possesses all the attributes of personality, He spake, He saw, He walked, He talked, His head and hair were white as snow, his eyes were like a flame of fire, His feet like unto fine brass. When I shall see God, I shall behold more than the operation of a spiritual power. I shall behold His personality in whose image I have been created.

(Phill. 3:20-21) "For our conversation is in heaven; from whence we also look for the Savior, the Lord Jesus Christ. Who shall change our vile bodies that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself."

The men of our day who are denying the divinity of God, and scoffing at the atonement of Christ for man's redemption and salvation, will certainly sooner or later see their mistake when they find themselves on the road that leads to the regions of the damned. God so loved the world that He gave His only begotten Son that whosoever believeth on

Him should not perish, but have eternal life, and yet you say man is only the product of evolution, and the atonement of Christ a myth.

If man is only the product of evolution, then there was no Adam, and if there was no Adam the story of creation is false—what have you left?

There are preachers and college men teaching such stuff. Shame! Many of them digging down the foundation of the institution that furnishes them the means for their bread and butter. The sword that pierced the side of Jesus was not long enough to end His life, He still lives.

Denton, Md.

**PARADISE RESTORED
AND SOME EVENTS
TO PRECEDE IT**

Joseph A. Miller

Article III

In a preceding article on this subject I closed with a description of the two primary views on the subject of the coming of the Lord. The pre-millennial view and

post-millennial view. The scripture gives abundant proof of the former theory. The latter theory, however, is without Biblical authority. It is an invention of man. It is an innovation of the seventeenth century.

It being invented by Daniel Whitby an English Divine who lived less than four hundred years ago, and he called it a new hypothesis; which is only a conjecture and he asked people to believe it. It seems remarkably strange how the Devil will pervert the minds of intelligent beings, permitting them to propagate false and delusive doctrines.

This glorious doctrine of the literal pre-millennial coming of the Lord was taught in the early church for about two hundred years subsequent to the close of the apostles age, but in the third century there arose a school of new interpreters headed by Orogen who so spiritualized the scriptures that the people ceased to believe in a literal coming of the Lord. All down through the dark ages this hope was lost, but it was revived by the preachers and reformers of the sixteenth century and elevated

it to that distinction and eminence that it held in the early Christian church.

In regard to the coming of our Lord there seems to be abundant evidence on every side indicative of His soon coming. We could write page after page about the signs that are taking place before our eyes relative to His speedy coming, but we will only notice a few.

As it was in the days of Noah so shall it be in the days when the son of man shall be revealed. We might inquire how was it in the days of Noah? They ate, they drank, they bought, they sold, they married and were given in marriage, until the flood came and destroyed them all. Is there any thing wrong about these things? No, nothing wrong about that, that's only natural, but there was something else the matter. The sons of God looked upon the daughters of men that they were fair and took to themselves wives. That is the posterity of Seth who worshipped God, looked upon the descendants of Cain, who worshipped the Devil and intermingled in marriage. What was the

result? Did the good reform the bad? No, the very reverse took place, the bad debauched the good and generation after generation of generation of evil-doers were born.

And God saw that the wickedness of men was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually. (Gen. 6:5.)

And the earth also was corrupt before God, and the earth was filled with violence. (Gen. 6:11.) "And it repented the Lord that He had made man, and the Lord said, I will destroy man, whom I have created from the face of the earth."

To get a true picture of the condition of things as they exist today, turn to II Tim. 3:1-7.

Are not things as corrupt today as they were in the days of Noah? Is not the earth corrupt before God? Isn't the world filled with violence? Is not this a generation of evil doers? This know also that in the last days perilous times shall come. Are not we living in perilous times? Look at the condition of the world today. Look at the condi-

tion of China and Japan and the far east. In Russia, Germany, Italy, Spain, and in fact, all the countries of Europe. It does look as though the whole world will soon be engaged in another war.

Notice what is to come about in the last days! For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent—that word incontinent means unrestrained. Are you living as a Christian ought to live? How is your deportment? What is your general average? Are you walking with God?

Fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God. Having a form of Godliness, but denying the power thereof.

One must be blind indeed if he does not see every one of these conditions existing today. Stand on some street corner of any of our large cities on some Saturday afternoon or evening, when there is a large crowd of

people going back and forth, here and there, in the mad rush of life. Stand there for one hour, and keep your eyes open, and you can see everyone of these signs fulfilled.

Some will no doubt say, aren't you taking a pessimistic view of life? I will say yes, and no. I think the optimistic view is the more predominating. It is a pessimistic view to those that are not ready. To those that are not walking with God, but an optimistic view to those that are ready and prepared to receive the midnight cry—behold, the bridegroom cometh, go ye out to meet Him.

I am not an alarmist or an extremist, neither do I believe in the doctrine of fatalism, for every one has a chance to be saved, for the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. (Titus 2:11-13. "The Spirit and the bride say, come.

And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17.) Sinner are you thirsting for something that will satisfy? If so drink at the well of salvation. The well of salvation shall never run dry. No person has a dry. No person has a monopoly on it. There is enough for all.

If you are thirsty take a copious draught at God's fountain of living water, it will start the joy bells ringing in your heart. It will put the glory in your soul. It will put the glow in your face, and the sparkle in your eyes—if you would be truly happy drink of the living water that comes from above.

Friends are we ready for the coming of Christ? Are we ready for eternity? Are we ready for death? Are we ready for the judgment? Are we ready for the hereafter?

It is my belief that the Lord Jesus will come soon, and that we are living in the closing days of this age—the very Saturday night of this dispensation. We are living near the close of the

six thousandth year of the inhabited world. Nearly all Bible students agree that Jesus will come before the close of this century. Business men all agree we are standing on the threshold of some great crisis; this all seems not only possible, but altogether probable, taking into consideration the condition of the political and religious world. Continents are shaking politically, nations are trembling, kings are tottering on the throne. Evangelical religion is running at a low ebb. Churches are dying and drifting into apostasy with fearful rapidity. Organized religion is crying peace and safety, when there is no peace and safety, and saying all things continue as they did in the beginning. These are only a few of the many signs indicating His soon coming.

This doctrine of the coming of the Lord, the resurrection, and the judgment are doctrines that are seemingly misunderstood by a great many believers. Many believe these three events all occur on one and the same day.

I used to believe the same thing, and taught that from the pulpit in the early years

of my ministry. I thought it would be one great explosion and the whole thing would be over, and the people would receive their fate, for good or bad. The good would go immediately to heaven and the wicked to hell. That is the impression many people get when they first commence reading the Bible; but if they read carefully and repeatedly study hard, pray much, compare scripture to scripture, they will discover that the Bible teaches nothing of the kind, but on the contrary they will find that the resurrection of the dead does not occur at the time when the righteous are resurrected.

I will now endeavor to give the scriptural order of the resurrection of the dead. First the resurrection of Jesus from the dead, the scripture gives abundant proof that Jesus Christ arose from the dead, and it is written that at the same time, many others of the saints that slept arose from the dead and went to Jerusalem and appeared unto many. This proves beyond all shadow of a doubt that the resurrection is not an impossibility.

Second, the resurrection

of the righteous dead at the coming of Christ, and the ushering in of the millennium.

Third, the resurrection of the wicked dead one thousand years later or at the close of the millennium, but as it is frequently argued that all the dead, both righteous and unrighteous, arise from the dead at the same day. I will have to explain a little more minutely and definitely, and give a little more scripture.

In I Cor. 15:22-23 it is written, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ's at His coming.

Notice this scripture does not say, Jesus is the first resurrection but the first fruits of the same. Under the sacrificial law of giving the first fruits of the harvest were always offered, so Jesus is the firstfruits of the resurrection, but the main body of believers will not be raised until Jesus comes.

He will be accompanied by the shining hosts of heaven seated upon white horses, (Rev. 19:14). Such a sight has never been wit-

nessed by the human eye, it will be the most stupendous spectacle the world has ever seen. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first. (II Thes. 4:16.) The rest of the dead or rather the wicked dead will not be raised until one thousand years later, as I have stated before. But the rest of the dead lived not again until the thousand years were finished. (Rev. 20:5.)

When Jesus comes and the trump shall sound, it will be the signal for the resurrection of the righteous dead. The sound of the trump will be so loud it will be heard in every quarter of the globe. It will be so loud that it will awaken the dead and they will immediately be clothed with immortality, and will meet the living righteous, who also will be changed simultaneously, and they will ascend and meet the Lord in the air and surround his glorified body.

Shout the glad tiding over mountain and plain, Jesus is coming again. Jesus is coming, the dead shall arise,

loved ones shall meet in a joyful surprise, caught up together with Him in the skies, Jesus is coming again. But I would not have you to be ignorant, brethren concerning them that are asleep, that ye sorrow not, even as others, which have no hope. (II Thes. 4:13.)

Wawaka, Ind.

(To be continued.)

FORM WITHOUT GODLINESS

J. D. Brown

(II Tim. 3:5) "Having a form of Godliness, but denying the power thereof, from such turn away.

Form, sort of a religious frame work, of Godliness. We have a religious form of Godliness, that is genuine, built of the very best material, material carefully selected, only the very best used, resting on a stone foundation, supported by the power of the gospel of Jesus Christ—the power of this form of Godliness is not denied. The material on the inside of this building is just as good as the material used outside.

It will stand the most

exacting criticism, let the storms come, let the thunder roll, let the lightning flash, she will stand, because she is built on a rock. Their worship is not in vain.

But the form, "frame work" of Godliness in my text is just to the opposite, built of false prophets, the poorest material in all the world, decayed, knotty stuff, affected at the heart, etc.

(Matt. 15:8-9.) "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their hearts are from me. But in vain they do worship me, teaching for doctrines the commandments of men."

Built on a sandy foundation, without any support, built in disguise, covered with an artificial covering, but full of dead men's bones. (Matt. 23:27.) The appearance is fine outside, the natural man is unable to detect it from the genuine.

But they deny the power of the form, they deny the gospel they pretend to preach, the very thing that supports the form.

They deny the ordinances of God's house having any

power to save, it is foolishness to them.

The traditions of the elders was rules, or customs, which were handed down from generation to generation, having no higher authority than their ancestors, "the elders" before them. By following those traditions, they transgressed the commandments of God.

The kind of life they lived denied that saving power that their profession claimed to have, they were worshipping God in vain, they had thrown down the commandments of God, and were worshipping the commandments of men. That's the great trouble with the world today, they have thrown down the commandments of God, denying the saving power of the gospel of Jesus Christ. The gospel of Christ has become a stumbling block to them, because they are spiritually blind, not able to see and understand spiritual things, they are still in the dark and when they read the blessed word of God, they stumble because they are unable to understand spiritual things.

Their faith stands in the wisdom of men, instead of

the wisdom of God. (Cor. 2:5.) The natural man receive not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned, (I Cor. 2:14.)

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. (Titus 1:16.)

Paul in I Tim. 6:3-5, has this: "If a man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness; he is proud, knowing nothing but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputes of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness; from such withdraw thyself."

The foregoing described classes of church members, it appears, were beyond reformation in the mind of Paul; He advises Timothy to turn away from such, withdraw all fellowship from

them, because they are unsafe associates. In Rom. 16:17 Paul said avoid them, again in II Cor. 6:17, he says come out from among them. Then Peter in II Pet. 2:18 instructs those that are clean to escape from them who live in error. In II Thes. 3:6 Paul says withdraw from every brother that walketh disorderly, and not after the traditions which he received of us.

Yet those men claimed to know God. We have lots of people today claiming to know God, and at the same time make light of the commandments of God, denying the same God they claim to know.

My text says, from such turn away. I am glad the Dunkard Brethren was willing to take the advice of the apostles. Those men that were filled with the wisdom of God; those men who were filled with the real spirit of God; those men that were in possession of the mind of Christ. When those men of God, commanded them to come out from among them, to avoid them, to escape from them, they were more than willing to obey, because God through the apostles commanded this

separation.

But we are sorry that there are yet some people not willing to take God at His word, and still stay with those worldly people who are transgressors of the commandments of God. They seem to think this command given by the apostles, commanding them to come out from among those people, too small to recognize. But the Bible teaches, if we break the least command, we are a transgressor of Christ's law.

Some of the ministers tell me they think they can preach the whole gospel where they are. But I wonder how they can use the language in my text, without condemning themselves in this world, and in the world to come.

The Christian's delight is in the law of the Lord, and in his law doeth he meditate day and night. He refuses to walk in the council of the ungodly, or sit in the seat with the scornful. (Pas. 1:1.) Paul said, I am determined to know nothing save Jesus Christ, and Him crucified. He was determined to press forward toward the mark for the prize of a high calling of

God in Christ Jesus. The thing that concerned Paul most was the prize he was running for. May we run with patience the race set before us, looking to Jesus the author and the finisher of our faith, for our reward.
Poplar, Mont.

PROMPT ATTENDANCE

Dorothy Beery

As we are already in the new year, I hope we might make the most of our time. There is much sickness, and many deaths. We do not know what 1937 holds for us, but we can be regular in attending the Sunday School and church services ever Sunday if possible.

Our report of the Englewood church for the year of 1935 showed 2,132 present for Sunday School. In 1936 were 2,159. Some churches would have a larger number, and some would be smaller. Our attendance is good, considering the miles some of our members have to come. But the nice part they are most always there for the first song.

If we all could do that, how much better it would be

and more quiet too. Of course I know things will happen to make us late sometimes. But we get careless. If we are going to catch a bus or train, we must be there in time as it does not wait for us. And as this is the butchering season the alarm clock is set so we'll get up early to get our work done to be ready to butcher long before daylight. Then why can we not be at Sunday School one day out of a week by 9:30 o'clock?

I've often heard our Elder, Bro. Robbins say he can hardly wait for Sunday morning when he can go to the house of worship. Why cannot we all say that? If we are true to the church, and willing to work for it, we will be at the church every Sunday morning unless sickness prevents, or we have a good excuse. Don't we count it a privilege? It is more than that, it is a duty, and this goes for every member of all the churches of the brotherhood.

So let us all resolve to attend every service that is possible, and be there on time. As one sister said, Let us go to church while we can, as the time may come

when we cannot go and would like to very much. And some of our members are growing old, feel this more than we younger ones do. So let us all be found in our places of worship on Sunday morning.

Union, Ohio.

PREPARE TO MEET THY GOD

Sister Clara Gunderman

When we stop and meditate on this wonderful subject, we are made to wonder as we see the human race rushing to and fro on this earth, how many are making any preparation to meet their Creator. It seems the most they are seeking for is pleasure, and not realizing what worldly pleasures lead to, and if we would be privileged to live a life of long duration, it is still so short compared to eternity.

(James 4:14) "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." How true this is. If only we could realize more

fully, as God holds the brittle thread of our lives in His hand, and how easily it can be broken, I believe we would live more Christ-like daily.

Paul in writing to the Romans told how much was required of the Christian, (Rom. 12:1), "I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

He wants our thoughts turned toward him, and our lives lived according to his word, and even after we have done all to serve Him, it is only by His grace and mercy we are saved. (Eph. 2:8) "For by grace are ye saved through faith: and that not of yourselves; it is the gift of God.

When we meet with trials and temptations and all that comes in this life that means sadness to our hearts, it is a consoling thought to the Christian who can look beyond this vale of tears and think of that heavenly home that is prepared for those who do His will. May we live our lives such, that we may be ready to meet our God, and may be among

those whom John the Revelator spoke of, (Rev. 22:14) "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Vienna, Va.

NEWS ITEMS

McCLAVE, COLO.

We, the Cloverleaf Dunkard Brethren congregation, held our regular quarterly council meeting on December 26, 1936, at 1:00 p. m.

Meeting was opened by Bro. Marion Roesch, reading part of I Cor. 4.

At this meeting our annual election of church and Sunday School officers was held. Bro. Marion Roesch was retained as our Elder. Church clerk, J. L. Wertz; church treasurer, Bro. Joseph Kasza, Jr.; Monitor correspondent, Sister Richard Wertz; church chorister, Bro. Melvin Roesch; assistant, Bro. John Roesch.

The treasurer asked for an auditing committee and the following brethren were appointed: Bro. J. L. Wertz and Bro. W. C. Pease. Sunday School superintendent, Bro. Melvin Roesch; assistant, Bro. Isaac Jarboe; chorister, Sister Sarah Roesch; assistant, Sister Aurelia Smith; secretary, Bro. Marvin Pease; assistant, Sister Uella Roesch.

All business was taken care of in a Christian-like manner.

Owing to cold weather and illness our attendance has been rather small for the last month.

We ask an interest in the prayers of all the dear brethren and sisters that we may hold out faithful to the end.

Sister Richard Wertz, Cor.
McClave, Colo.

OBITUARY

Mary Jane Sines was born June 9, 1930, and died January 3, 1937, aged 6 years, 6 months and 25 days.

She leaves to mourn her departure her parents, Brother and Sister Charles Sines, one sister, Vergie Ellen, and one brother, James Henry, also two grandmothers, one grandfather and a host of relatives and friends.

She was always kind, affectionate and patient, and especially so through her short illness. She will be greatly missed by both young and old.

Funeral services were conducted in the Swallow Falls Dunkard Brethren church by Eld. Z. L. Mel-lott. Text I Thes. 5:13.

Interment was made in the Bray cemetery.

We pray God's richest blessings on Brother and Sister Sines in their bereavement.

Ruth Snyder.

STABILITY

Ruth Snyder

In the beginning God created the heaven and the

earth. Then He placed all animals and plant life here. Last of all He made man in God's own image and placed him here. Why was man made in God's image? Because He wanted him to be God-like. On down through the ages to the present time the plants and animals grow and live as God intended they should. Sad indeed, but true, man (in God's image and a little lower than the angels) has put on the Devil's robes. The big majority has disobeyed God and served Satan: some in one way and some in another. Thus defiling the image and body God gave them and lowering their station. Dear reader, right here let me say, do not trade your heavenly birth-right for a mess of pottage.

Nevertheless, we are thankful that there are still a few that are not ashamed of the gospel of Christ. When Paul as in bonds he gave exhortation to the saints at Ephesus, telling them to put on the whole armour of God (not just part of it) that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but

against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day and having done all to stand. (Eph. 6:11-13.)

Let us see what the whole armour of God consists of. Having our loins girt with truth, breastplate of righteousness, our feet shod with the preparation of the gospel of peace, shield of faith, helmet of salvation and the sword of the spirit. I am sure, dear reader, if you are equipped with the whole armour of God the evil one will be more likely to flee from you. He may cause people to jeer at us, fault finders will talk about us, but that does not make any difference to the Christian man or woman.

In the beautiful sermon on the Mount Jesus said, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven."

God always has and always will take care of His people no matter where they are if they are true followers of His. But let us be careful not to trade our King's narrow way for a wider and better way, lest we too are led by its path into the dark river of death. Let us not grow weary in well doing, for in due season we shall reap if we faint not.

Finally, my brethren, be strong in the Lord and in the power of His might. (Eph. 6:10.) Another very consoling promise to the Christian is found in St. Luke 12:32, "Fear not little flock: for it is your Father's good pleasure to give you the kingdom."

May we all hold out faithful to the end is my prayer.

R. 1, Oakland, Md.

THE UNFINISHED WORK

The work of God proceeds from generation to generation. There is a design which the great Master Workman has designed that will be carried out through those men who enter into His service. When one leader dies God has another

ready to take up the unfinished task. There is an element of progress in the work that put each generation upon a slight different phase of action, but there is an element of harmony with all the work of the past that calls for the highest respect to the work which our fathers have done before us. The principles by which the work is carried on are the same for which our fathers stood. As we trace the plan of God from Abraham down through the ages, we note how that God always referred the succeeding generations to the promise made to Abraham. The work of coming out of Egypt into Canaan was different from the work of possessing the land, but one was preliminary to the other and was essential that the other might be accomplished. But it required precisely the same laws of God and the same devotion to God for the leader to succeed in the one task as in the other.

As it was with Joshua in taking up a new task where Moses had laid down His work, so it is in the work of the present generation. Foolish is that generation

who takes special delight in belittling the work of the fathers. How foolish to overthrow the principles of God's plan under which the fathers lived and worked and submitting for them new principles and plans after the philosophies of men. The progress of the present generation does not depend on men who are leaders of thought after the pattern of modern leadership, but true progress depends upon how closely the leadership of today is knit to the plans of God as revealed by the scriptures: "Stand ye in the ways and see, and ask for the old paths, what is the good way, and walk therein, and ye shall find rest for your souls."

Count not the strong leaders of today with their strong following, as progress, unless the leaders are taking up the unfinished task according to the plan of God, and the followers are walking in the way which God has begun with the fathers and which He is working out for the coming generation.

Difficulties in the way. There are sure to be difficulties in the way, as impos-

sible as the crossing of the flooded Jordan to the Israelites. Nearly all Christian progress has been made by overcoming human impossibilities. Who could have dreamed that a little band of despised, unlearned and unarmed men without wealth or rank or armies or worldly power, could conquer the Roman Empire, when "to be a Roman was greater than to be a king?" Rome, with its resistless soldiers had conquered every nation that stood in its way; Rome, with wealth and power beyond the dreams of avarice? And yet God through that little band of disciples accomplished that very thing.

Where did Jesus get His strength? Strength everywhere depends on nourishment. Without food all physical powers presently decay. Physical vigor is everywhere maintained by entirely natural processes. Jesus saw that the special task to which He was called would put particular strain upon the spiritual nature and that, therefore, He must have nourishment for the soul. What was this food? "My meat is to do the will of him that sent me."

It was a very simple statement, and its meaning is very readily grasped. Obedience is clearly the thing to which reference is made. This is the food—the meat on which He fed. The obedience of Jesus was complete. He was absolutely committed to the service of His Father. If men will do as He did, they will be given all the strength for every task God asks.

—Selected.

CHRISTIAN—THINK ON THESE THINGS!

Does my life please God?
Am I studying my Bible daily?

Am I enjoying my Christian life?

Am I truly walking in the Spirit daily?

How much time do I spend in prayer?

Do I pray with faith believing that God will answer?

Am I really burdened for the unsaved?

Have I ever won a soul to Christ? or even tried?

Have I given out any tracts, or spoken to some one about the Lord today?

How many things do I put

before my religious duties?

How does my life look to those who are not Christians?

Can others see Christ in me?

Is there anything I cannot give up for Christ?

Am I giving sufficient of my income to the Lord?

Is the world being made better or worse by my living in it?—Selected.

ROCK OF AGES

“Rock of Ages, cleft for me—”

Thoughtlessly the maiden sung;
Fell the words unconsciously

From the girlish, guileless tongue;
Sung as little children sing;

Sung as sing the birds in June;
Fell the words as light leaves down

On the current of the tune—

“Rock of Ages, cleft for me—
Let me hide myself in Thee.”

“Rock of Ages, cleft for me—”

Felt her soul no need to hide,
Sweet the song as song could be,

And she had no thought beside;
All the words unheedingly

Fell from lips untouched by care,
Dreamed not then that each might
be

On some other lips a prayer—

“Rock of Ages, cleft for me,
Let me hide myself in Thee.”

“Rock of Ages, cleft for me—”

’Twas a woman sung them now;
Sung them slow and wearily—

One hand on her aching brow.

Rode the song as storm-tossed bird

Beats with wear wing the air;
Every note with sorrow stirred,

Every syllable a prayer—
“Rock of Ages, cleft for me,

Let me hide myself in Thee.”

“Rock of Ages, cleft for me—”

Lips grown aged sung the hymn
Trustingly and tenderly;

Voice grown weak and eyes
grown dim—

“Let me hide myself in Thee.”

Trembling though the voice and
low,

Ran the sweet strain peacefully,

Like a river in its flow;

Sung as only they can sing

Who behold the promised rest—

“Rock of Ages, cleft for me,
Let me hide myself in Thee.”

“Rock of Ages, cleft for me—”

Sung above a coffin lid;
Underneath all restfully,

All life’s joys and sorrow hid.

Never more a storm-tossed soul,

Never more from wind and tide,

Never more from billows roll

Wilt thou ever need to hide.

Could the sightless sunken eyes,

Closed beneath the soft white
hair;

Could the mute and stiffened lips

Move again in pleading prayer,

Still, aye, still, the words would be—

“Let me hide myself in Thee.”

—Selected, Ralph K. Frantz,
Peru, Ind.

And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

I came not to call the righteous but the sinners to repentance. (St. Luke 5:31-32.)

For Moses said, Honour thy father and thy mother; and, whoso curseth father or mother, let him die the death.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 3—I Samuel 1:1-28.
 Jan. 10—I Samuel 3:1-21.
 Jan. 17—I Samuel 8:1-22.
 Jan. 24—I Samuel 9:1-27.
 Jan. 31—I Samuel 12:1-25.
 Feb. 7—I Samuel 15:1-35.
 Feb. 14—I Samuel 17:31-58.
 Feb. 21—I Samuel 18:1-19.
 Feb. 28—I Samuel 28:1-25.
 Mar. 7—II Samuel 6:1-23.
 Mar. 14—II Samuel 7:1-29.
 Mar. 21—II Samuel 11:1-27.
 Mar. 28—II Samuel 12:1-23.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 3—In the Beginning. Gen. 1:1-31.
 Jan. 10—The Garden of Eden. Gen. 2:8-17.
 Jan. 17—Hiding From God. Gen. 3:1-15.
 Jan. 24—Cain and Abel. Gen. 4:1-15.
 Jan. 31—Noah Builds the Ark. Gen. 6:9-22.

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- Feb. 7—The Flood. Gen. 7:11-24.
 Feb. 14—The Call of Abram. Gen. 12:1-9.
 Feb. 21—Giving Lot First Choice. Gen. 13:1-18.
 Feb. 28—Abram Rescues Lot. Gen. 14:11-20.
 Mar. 7—Abraham Entertaining Angels. Gen. 18:1-8.
 Mar. 14—Abraham Prays for Sodom. Gen. 18:17-33.
 Mar. 21—Ishmael in the Wilderness. Gen. 21:9-20.
 Mar. 28—Abraham Offers Isaac. Gen. 22:1-19.

BIBLE MONITOR

Vol. XV

March 1, 1937

No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

DIVINE INTERVENTION

Many of the experiences of the Christian life would be bitter indeed if we had to meet them alone. There are so many ways in which the enemy tries us out and the physical man can only endure to certain limits. The Lord has made abundant provisions however for all the experiences that His followers must meet so we need but look to Him at all times of need.

It is the duty of the Christian to live soberly, righteously, and Godly, in this present world. (Titus 2:11-13.) Our time, talents and abilities should be used to the upbuilding and extension of the kingdom of God. It is in the execution of these duties and responsibilities that we experience many sorrows and tribulations as a result of the hos-

tility and persecution of the world. It is in these things that we suffer for the cause of Christ that the Lord intervenes in our behalf.

Our God has ever been mindful of His people, recognizing their needs and making provision for the things they would encounter while in his service. In speaking to the Israelites the Lord said thus, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." (Ex. 28:20-22.)

At various times the Lord

told the Israelites that he would fight their battles for them and we have record of the fulfillment of these promises. An example of this is found in II Chronicles 20, where "The Lord set ambushment against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten," and God's people did not need to lift an arm against them. So often in the Old Testament we have instances of how God intervened for his people when it appeared they were at the mercy of their enemies. "For he said, surely they are my people, children that will not lie: so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." (Isa. 68:8-9.)

When Shadrach, Meshach, and Abednego were cast into the burning fiery furnace because of their faithfulness, God intervened in their behalf and there appeared with them in the furnace one "like the Son of God" and they were de-

livered unharmed. Again, when Daniel was thrown into the den of lions he received no hurt. The reason is given in his language to the king the following morning. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." (Dan. 6:22.)

At one time the apostle Peter was imprisoned for preaching the gospel and it appeared that the king was minded to kill him. "But prayer was made without ceasing of the church unto God for him . . . and, behold the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, arise up quickly. And his chains fell off from his hands. And the angel said unto him, gird thyself, and bind on thy sandals. And so he did. And he saith unto him, cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw

a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him." (Acts 12:7-10.)

In these and many other instances in the scriptures we can see how the hand of God intervened in behalf of his people to spare them when they of themselves were helpless. This knowledge should be great consolation to us as we face the problem before us in the Christian life. The God of heaven is just as able to save His people today from dangers which they may encounter in doing His will, as He was at any time in the years of the past.

In his parting commission to the apostles Jesus said, "Lo, I am with you always, even unto the end of the world." On the day of Pentecost when Peter preached to the multitude the gospel of salvation he declared, "For the promise is unto you, and to your children, and to all that are afar off, even as many as

the Lord our God shall call." (Acts 2:39.)

With the knowledge that we have of God's dealings with His people in the past and the promises that are ours under the gospel dispensation we should move out more courageously in the service of our Lord, knowing that He is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy.

If we surrender fully to His will and exercise implicit faith we can experience the power of our God intervening in our behalf in the sorrows and tribulations of life.

THE DOCTRINE OF SIN

B. E. Kesler

Sin is any kind of wrongdoing. To neglect a positive duty or to disobey a positive or a negative command is sin. This means sinning by omission and by commission. And it is just as wrong to sin by omission as by commission. To refuse to observe a God-given duty, or to do anything prohibited is sin.

Almost every community

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has some form of social order embodied in rules enacted for the protection of its citizens and for maintaining peace and harmony in the community. A breach of these laws is sin. The rebellion in heaven when "Michael and his angels fought against the dragon and the dragon fought and his angels," (Rev. 12:17), was of this sort. Rebellion against just and reasonable family rules, likewise, is sin. Rebellion against civic and

industrial laws, theft, kidnapping, murder, fraud, grafting, strikes, oppression is sin. Disobedience to rules founded on the word of God, regulating religious life and conduct is sin. Hence transgression of the law is sin. (I Jno. 3:4.)

Ignorance of law does not excuse the one who breaks it. Jesus said, "If I had not come and spoken unto them, they had not had sin. But now they have no cloak for their sin." (Jno. 15:22.) Jesus has spoken. We need not be ignorant. No plea of ignorance of what is sinful, will avail anything at the judgment unless it be to make the judgment more severe for not knowing. We have His law at our command and can know, and if we refuse to know, our condemnation will be the greater. Then to know and not do is sin. "It had been better for them not to know the way of righteousness, than after they have known it to turn from the holy commandment, delivered unto them." (II Peter 2:21.)

The number that will finally be lost because they knew and didn't do, will probably be larger than the

number who know not and didn't do. Ignorance will not be accepted as an excuse neither will willing disobedience on the part of those who know; for "to him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.)

Lust is the progenitor of sin. When Achan saw the Babylonish garment, "lust of the eyes," he coveted, "lust of the flesh," then he took the goodly garment, the gold and the silver, "pride of possession," (Josh. 7:21) and told Joshua where he had hidden his new-found possession. It is the same old sin of lust today that is dragging worldly, carnally minded folks down to perdition. "For lust when it hath conceived bringeth forth sin and sin when it is finished bringeth forth death." (Jas. 1:15.)

Satan, by his cunning craftiness, subtile beguiling suggestions, and deceptive snares, is gloating himself over his success in capturing so many deluded souls by the seductive temptations and allurements he has contrived and developed, and by which the unthoughted are taken captive by him at his will." Such fail to real-

ize that "all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away with the lust thereof." (I Jno. 2:17.)

Sin is preceded by temptation; and that there may be temptation, presupposes a tempter. We are told "every one is tempted when he is drawn away by his own lust and enticed." (Jas. 1:14.) But whence comes his lust? "From whence come (sins of) wars and fightings among you? Come they not hence, even of your lusts which war in your members?" (Jas. 4:1.)

In order to lust, a desire, a craving, a coveting must be created. And this must be done by some one apart from one's self. We cannot tempt ourselves; neither can we create desire, craving or coveting.

"The spirit that dwelleth in us lusteth to envy." (Jas. 4:5.) The Spirit itself beareth witness with our spirit that we are the children of God. (Rom. 8:16.) Here are two spirits, one lusting to envy, the other bearing witness that we are God's children. One bad, the

other good. "The soul of the wicked desireth evil." (Prov. 21:10.) So it is the evil spirit that creates lust, evil desires, and a craving and coveting of evil things. Lust comes from satan, the author of all sin and wrong doing. This evil spirit dwells in those only who sin. And they sin because they permit this evil spirit to enter and dwell there. For this reason children do not sin (are not sinners) until they are mature enough to know right from wrong. They are not born with this evil spirit in them.

Sin brings death, is a statement that needs no verification. We need no Bible to tell us this. Our daily observations is all we need to demonstrate this fact. Sin destroys the mental faculties, perverts spiritual discernment, corrupts moral standards, produces criminals, derelicts, and reprobates. Sin ruins the home, degrades the church, dishonors God, and repudiates Christ. Sin drove Adam from the garden, and placed the sentence of death upon him. As a result of this we still die. "By one man sin entered into the world and death by sin; and

so death passed upon all men for that all have sinned." (Rom. 5:12.)

So far as we know this was the first sin ever committed in God's great universe. Jesus said, "I behold Satan as lightning fall from heaven." (Luke 10:18.) When was this? John the Revelator tells us. When Michael and the dragon fought their great battle in heaven the dragon was cast out of heaven. He was cast out into the earth, and his angels were cast out with him. "Woe unto the inhabitants of the earth and of the sea, for the devil is come down unto you." No sooner was he cast into the earth than he began his devilish work, and will continue it until he will be bound and shut up in hell. (Rev. 12:7-12; 20:2-3.)

By his sinless life, his triumphant death, and his most glorious resurrection, Christ counteracted this penalty of death, and "as in Adam all die, so in Christ shall all be made alive." (I Cor. 15:22.) Adam's sin was a voluntary act. He need not have sinned. Neither do we have to sin. It is a voluntary act on our part, a matter of volition;

else we would not be accountable for our sin. And sin separates from God. "Your iniquities have separated between you and your God." (Isa. 59:2.)

As a result of Adam's sin, men die, even though they do no sin. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." (Rom. 4:14.)

While by Adam's sin mankind was lost, yet what was lost in Adam was regained in Christ. "Jesus come to seek and to save that which was lost," (Luke 19:10) and "as by the offense of one judgment came upon all men to condemnation; even so, by the righteousness of one the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:18-19.) In his death, Christ atoned for all the mischief done by Adam's sin. "The Lord hath laid on him the iniquity of us all." (Isa. 53:6.)

"Vice is a monster of so frightful mien, as to be hated, needs but to be seen,

but seen too oft, familiar with her face, we first endure, then pity, then embrace."

PEACE THROUGH THE BLOOD OF HIS CROSS

J. H. Beer

(Col. 1:19-20) "For it pleased the Father that in Him should all fullness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." The age in which we are living is a boastful age, prone to exalt the power of human genius, human inventions and human capability without recognizing the power and authority of God. Without God we get nowhere on the highway of real success. God has given us proof of wisdom and love in the providing of the sacrifice of his only begotten Son for the sin of the world. Now, if we reject the blood of Christ, and then exploit one's own proud schemes of social betterment, exterior improvements and humanitarian sympathy, we must

fail. What would you think of a railroad engineer who would say that he was so well skilled and so capable as to how to run it, and that his capability brought him such a good salary, that he knew better than the year-men, train dispatchers how to run his engine. The engineer sees a red flag down the track, but he decides to disregard it, for he knows so much more than those train dispatchers about running the engine why should he submit his superior skill to those reds on the track. He decides to disregard the red altogether. Is not his hand on the throttle, and is not his superior skill of more value than these rules of railroad-ing? The train is a heavy one, loaded with human freight, but he pushes right on past the red flag and into an open drawbridge—a hundred people are killed.

That engineer had better not have been so skillful and drawn less pay, and put his work in breaking that locomotive into scrap iron with a sledge hammer, than to have disregarded that signal. His whole fund of knowledge and skill made him a dangerous man when

he disregarded the rules. "Running Past Calvary." Men who today advocate the application of human skill, and human resources, for the cure of human ills and sins are disregarding the "red." It is the red of Calvary. People may be persuaded to join the church by the appeal made in behalf of civilization, education, and social uplift, rather than come as sinners to accept the Savior. But from the very churches they join they will fall into greater condemnation and at length into destruction, it is the old delusion fed by vanity, causing people to pass the red.

Without the shedding of blood there is no remission. It is the sin of Cain still bringing forth destruction. He who knew no sin became sin for us. We must deal with the precious blood of Christ. "We were not redeemed with silver and gold," (I Pet. 1:19.) but with the precious blood of Christ, as of a lamb without blemish and without spot. (Eph. 1:7.) In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. (Ex. 12:1-23.) The passover lamb was a

type of Christ. When they were to leave Egypt they were commanded to sprinkle the sideposts and top post of the door with the blood of the lamb for the Lord was to pass through the Egyptians that night. Where the blood was applied as directed the Lord passed over and they were safe, but there was death in homes of the Egyptians, both of man and beast, from the king down.

You may call this slaughter-house religion if you feel better by doing so, but there is one undeniable fact, where the Lord saw the blood applied they were saved. This Lamb was a type of Christ, the Lamb of God. For even Christ, our passover was sacrificed for us. If we walk in the light as He is in the light we have fellowship one with another and the blood of Christ cleanseth us from all sin. If you want salvation get under the blood. Don't trifle with God's plan.

Denton, Md.

**TELL MY DISCIPLES—
TELL PETER**

Ida M. Helm

The night that Jesus was

arrested and led from Gethsemane, the garden where Jesus and His disciples after retiring for rest and communion such as only true friends can enjoy, was the saddest the disciples had ever known, to Peter it was terrifying. He had felt so brave a few hours before this and had declared his willingness and readiness to die for Christ if need be. He had declared, "I am ready to go with Thee, both to prison and to death," Jesus answered, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." St. Luke 22:33-34.

It was hard for the disciples to understand that the Messiah of God must suffer and bleed and die and rise from the dead in order to redeem fallen man from the power of sin and death, to vanquish Satan and all his emissaries.

It was a cold night and the enemies of Jesus had built a fire and Peter chose a place among the servants and the rabble, and he stood and warmed himself. I doubt wheter Peter was very comfortable, anyway his bravery all left him and

he became so frightened at the questions that were put at him at the enemy's fire that he made matters worse by cursing and swearing, and denied his Lord and Master although he had said he was ready to go with Him to prison and to death.

It seems hard for us living these hundreds of years since Jesus was made a sacrifice for sin and nailed on the cruel tree, died, and was buried and rose from the dead, to understand why the disciples did not have the slightest idea that Jesus must be crucified and rise from the dead, for Jesus had stated the fact to them in emphatic language more than once. Yet they were frightened and fled when Jesus was arrested and they hid themselves for fear of the Jews. Soon John turned back and followed Jesus into the Judgment hall. It is wise to always keep close to Jesus. But Peter, poor man, was too frightened to risk so much and he stood around among the rabble till the Master, as he was being led from one room to another, turned and looked out to where the crowd had gathered and looked reproachfully upon

Peter. Immediately Peter heard a rooster crow. Then Peter remembered how he had boasted that he would go with Jesus to prison and to death. Peter left the fire and went out and wept bitterly. I wonder where he was from the time he went out that night till the news was brought to the cowering disciples that first Easter morning, sent by Jesus through the angel, "Tell His disciples and Peter that he goeth before you into Galilee, there shall ye see him as he said unto you." Mark 16:7.

The Master had been put to death by the Roman world power that held the sceptre with iron fingers. The disciples were frightened, Peter became terrified and at the cock's crowing he was filled with grief and remorse. There was no thought of any resurrection. Peter had found it a costly experience to warm at the enemy's fire. Now the glad-some words, "Tell Peter" seemed too good to be true. But Peter had repented with bitter tears and the forgiving Savior had taken Peter back to himself.

Soon Peter and John started on a run to the sepulcher, the women had said

they found it empty. Where, oh where was the body of Jesus? The angel said, "He is risen," but Peter and John are bent on seeing for themselves. Peter rushed right in. Sure enough, the sepulcher was empty and there were the linen clothes lying and the napkin that had been over the face folded up and laid neatly down. No thief would have folded them up like that, they would have left them where they fell when they took them from the corpse. Peter and John are satisfied "The Master is risen indeed. There is a wonderful commotion, the women, the disciples, the guard that watched at the tomb all running and proclaiming, Jesus is risen from the dead!" Never before, since the world was created, had anyone risen from the dead in his own power.

Peter was present when our Lord was transfigured and spoke out of the Shekinah cloud, "This is my beloved Son; hear Him." Peter had heard Jesus charge them that "they should tell no man what things they had seen, till the Son of man were risen from the dead." The disciples talked it over

among themselves, but they could not understand what "risen from the dead" should mean. That question was a common one among them. Now they understand. There are many people today who do not understand what the rising from the dead means although God has told it in words so plain that all ought to understand the meaning. It can mean only one thing, that is the dead coming back to life. Yet there are men that deny the resurrection. "Now is Christ risen from the dead and become the first fruits of them that slept." "Even so in Christ shall all be made alive." Hear Jesus say in emphatic words, "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29).

We may believe in existence after death, we may feel sure that death does not end all. Many of the heathen believe that. We must believe that Jesus shed His blood to make atonement

for our sins. We must accept Him, His Cross and atoning blood. We must obey all of His teaching; follow in His footsteps where ever He leads, down through his baptism in the Jordan river, into the upper room in feet washing, the Lord's Supper, the eucharist. We must obey all His teaching in His plan of salvation if we would gain the victory over sin, death and Satan and hell, and receive life everlasting. We can gain the victory only in the strength of our Savior, the Messiah of God. Victory through Christ is not only spiritual but physical victory. Immortality means that we have a Savior able to save to the uttermost. The wages of sin is death, bodily and spiritually, but the free gift of God is eternal life both bodily and spiritually to every one that accepts Christ in Christ's own way.

Deathless, incorruptable is the meaning of immortality. "This corruption must put an incorruption and this mortal must put on immortality." By Jesus' own death He was to destroy him that had the power of death. In Jesus, death is swallowed up in victory. "Oh

death where is thy sting? Oh grave where is thy victory?"

To every humble, lowly follower of Christ the glad news comes today as it did to shrinking Peter. "Go and tell the lowly one I am risen." Jesus never forgets His own.

Marching down through the centuries from that open sepulcher. With the risen Jesus, the first fruits of them that slept, in Heaven at the Father's right hand, we see penitent Peter crucified with his head down because he felt unworthy to die like the Master. Stephen, the first martyr, stones being hurled at him and his face shining like an angel. James bowing his neck to the headman's sword. Paul, his chains rattling but with undaunted courage proclaiming the resurrection of Jesus Christ till the axe of Nero severed his head from his body. Polycarp with the flames enveloping his body, refusing for a while to burn the body of the faithful follower of Jesus. All these and many, many others who gave their lives for the sake of the gospel witness to the truth of the resurrection of Jesus, the Son of God.

HONESTY**J. F. Marks**

"Provide things honest in the sight of all men," saith the word of God. People cannot travel that straight and narrow way and be a swindler. Carelessness of times causes a lot of unpaid bills and broken promises. As we go through life we should do our best that all men can look at our life as being honest. Often times the case is extravagance with the income spending for the sinful lusts of the flesh and when it comes to paying just bills they are always "broke." It is recorded in the United States history that Abraham Lincoln walked several miles to return the few cents which he overlooked while tending store. So we should only desire that which belongs to us and what belongs to others desire them to have.

We believe in being true to our promises we made to God when we were transplanted from the kingdom of the world. If we are faithful and true to God we will be honest with our fellow man. May we strive to that end that we be among

the number that have made preparation and restitution.

The Psalmist David at one time declared, "The wicked shall be turned into hell."

The prophet Isaiah declared, woe unto the wicked, it shall be ill with him for the reward of his hands shall be given him.

We are told in Matthew The Son of Man shall send forth His angels and they shall gather out of his kingdom all things that offend and them which do iniquity and shall cast them into a furnace of fire. On the day of judgment the sentence of the wicked shall be "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels and these shall go away into everlasting punishment."

R. 1, Felton, Pa.

**NOTE OF AUTHORITY
IN RELIGION**

John Sleppy

Religion in general has lost its note of authority and the Christian pulpit no longer speaks with conviction. There are even among leaders in the church wide differences of opinion as to where the source of author-

ity lies. Churches are all bewildered, tangled and are confused and have lost their bearings. To such the apostle Paul would say, O foolish Galatians who hath bewitched you that ye should not obey the truth (Gal. 3-1). Jesus spoke with the authority of a pure and sincere life and condemned sin. (Rom. 8-3). God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh. The preacher whose life is regenerated and prompted by the Spirit of Jesus Christ can speak with the authority as a followed of Jesus Christ in the church of today which is the body of Christ. The great need of the church in this modern day is a type of preacher in the pulpit whose life exemplifies the spirit of Jesus. (Mat. 11-29) Take My yoke upon you and learn of me for I am meek and lowly in heart.

Is a pastor and his church meek and lowly in heart when they dress in the fashions of the world? The Apostle Paul tells the Corinthian church (1 Cor. 11-30) for this cause many are weak and sickly among you and many sleep for if we would judge our selves we should

not be judged. Judge here means this. (2 Cor 13-5) "Examine yourselves whether ye be in the faith; (that meek and lowly faith) prove your own selves (by not following the styles of the world) know ye not your ownelves how Christ is in you (except ye be reprobates). Back to (1 Cor 11-32), "But when we are judged we are chastened (corrected) of the Lord that we should not be condemned with the world." First epistle of John 1-16, "For all that is in the world the lust of the flesh and the lust of the eyes and pride of life is not of the Father but is of the world and the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Little children, it is the last time. Even now are there many anti Christs whereby we know that it is the last time. The devil today has more pastors in his unregenerated worldly church than he had some few years ago. These pastors through their cunning craftiness captured many members of the regenerated church. See (2 Peter 2-2), "And many shall follow their pernicious (destructive ruinous) ways, and

through covetousness (your money) shall they with feigned words (a sham attack on the real true church) make merchandise of you, whose judgment now of a long time lingereth not and their damnation slumbereth not. This agreed with Jude, the servant of Jesus Christ. Vr. 4 for there are certain men crept in (the church) unaware who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness (this word includes everything tending to promote or fulfill fleshly lusts and to give over ones self to it and denying the only Lord God and our Lord Jesus Christ. Back to (2 Peter 2-10) chiefly them that walk after the flesh in the lust of uncleanness and despise government (or the rule of a church) presumptuous are they."

Some selfwilled pastors are going to have things their way and are not afraid to speak evil of dignities but these (that walk after the flesh) as natural brute beasts (void of reason) having their understanding darkened, being alienated from God through

the ignorance that is in them because of the blindness of their heart. The above is the worldly side. I believe if Brother Paul, the apostle) was here he would ask the pastors of the churches this question (Gal. 4-9) "But now after that, ye have known God or rather are known of God how (why) turn ye again to the weak and beggarly elements (worldliness) whereunto ye desire again to be in bondage (under the devil, the author of sin)." Vr. 11. "I am afraid of you lest I have bestowed upon you labour in vain." Brother Paul warns the church in Colossians 2 to 8, "Beware (be on the lookout) lest any man spoil you (corrupt your faith) through philosophy (cause and reasons) and vain deceit after the tradition of men after the rudiments (ever changing theory) of the world and not after Christ."

Ludlow Falls, Ohio.

COOPERATION

Vernie Diehl

What a sermon in a few words was the little piece on cooperation in March 15

Monitor. If this person does not attend the popular denominations he doesn't know how well he hit the mark. This cooperation propaganda has been very forcibly impressed upon a few folks. A certain proposition was rushed through by a worked up crowd. How the leader is calling and trying to impress upon the members the need of cooperation or this will be a failure, all must cooperate financially or it will fall through.

Then an elder makes the remark, "If I couldn't cooperate with what goes on in the church I would get out." You can guess things are getting pretty worldly.

Cooperation, feeling and sincerity are running pretty high in some of the modern churches. They like the feeling of union and fellowship in the right direction, but not the attitude of just feel you are right and be sincere and cooperate with what the Bible condemns. Some don't think it matters what our religion is as long as we are sincere and cooperate. "Sincerity on the wrong road means traveling faster to eternal destruction."

Give me the Christian who can carry on regardless of

how he feels. This cooperation doctrine is just giving the people an anaesthetic, so they do not see and realize what is going on and where they are going.

Nokesville, Va.

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Yontz, A. J., 1201 Chicago Ave.,
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NEWS ITEMS

NEWBERG, OREGON

On December 31, 1936, Elder D. W. Hostetler of North Manchester, Ind., came in our midst from Waterford, Calif., to hold a series of meetings for us. They began on Sunday morning, January 3, and continued two weeks, closing January 17 with a love feast on Saturday evening, January 16. Brother Hostetler preached the examination sermon and officiated at the feast.

We had splendid interest during our meetings although our crowds were small, which was due to the bad weather that continued during the entire meetings. We had our coldest weather of the winter during that time, also quite a bit of snow.

We are truly thankful for the good gospel messages that our brother brought to us in no uncertain tone; surely he did not shun to declare the whole counsel of God in an earnest and forceful way.

He preached 16 sermons while with us and on account of car trouble had to miss two of the services.

As a result of his work here, two dear souls were received into the church, one was reclaimed and one from another church on his former

baptism, others are counting the cost.

The members at this place were greatly built up and encouraged by these meetings. Nineteen surrounded the Lord's tables, one dear sister came from Wenatchee., Wash., to be with us at our feast, for which we were very thankful.

We are praying that God will abundantly bless Brother Hostetler as he goes to other fields of labor.

Sister Ida E. Peters, Cor.

MECHANICSBURG, PA.

On October 25, Elder A. G. Fahnestock began a series of meetings at the Mechanicsburg Dunkard Brethren church. These meetings lasted for two weeks and we believe they were the best attended meetings we have ever had. Bro. Fahnestock did not shun to declare the gospel during these two weeks.

As a result three souls were received by baptism. One dear soul underwent an operation in the hospital some time before these meetings began. She promised the Lord if she would get well, she would give her heart to Him. Her life was spared and she was able to attend these meetings. She did not forget her promise to God but gave her heart to the Lord and was willing to obey all His commandments. We meet so many folks who make promises on sick beds but after God makes them well, they forget Him. These dear ones that have come unto Him will be greatly blessed and shall find peace and rest unto their souls.

Many took the stand to walk closer to their Master by denying their own ways and accepting a

still plainer and simpler life. The Lord will richly bless those who are willing to lay all on the altar of sacrifice for Christ and the church.

We hope the seed sown will germinate in the hearts of every one and bring forth a boundiful harvest, especially those who were counting the cost and are still in an unsaved condition.

On New Year's eve the Mechanicsburg Dunkard Brethren came together in council to transact the business of the church.

Elder Harry Smith read the 67th Psalm, followed by prayer, after which Elder Jacob A. Miller took charge. Previous minutes were read by the secretary and then we received several members by letter. We also granted one certificate of membership.

At this time the Sunday School officers and teachers were elected for the year 1937. This being done we feel we are ready to start another year. The meeting closed with prayer and song.

During the last two months of the old year several brethren visited here and preached to us. Bro. Chales Ness of Dallastown and Elder A. G. Fehnestock. Bro. Ness took for his theme, "Salvation." He certainly preached the word sincerely, earnestly and whole heartedly. Bro. Arthur Rice from Mountindale, Maryland, also came with his family and gave us all a powerful discourse on "Love." May the Lord bless all these dear brethren and may they never shun to declare God's word in its fullness and purity. We earnestly desire the prayers of the faithful in behalf of the church here.

Sister Mabel Wells, Cor.

OBITUARY

Death entered the home of Brother and Sister Ed Warner and claimed their son, John, who was past 40 years old. He was married and leaves his wife and 3 children and also one brother, Dr. George Warner, the latter deserving credit for the untiring efforts he and his wife manifested, but we are reminded of how loved ones will go to the extent of their ability in work, money and sacrifice in many ways, but when death enters, every one steps back and He claims His victim in a prepared or unprepared condition. May we all be ready when He overtakes us. Our sympathy goes out to the bereft family.

A very appropriate poem is selected by Sister Miriam Wallace as follows:

IN MEMORY OF LOVED ONES

In the grave yard sweetly sleeping
Where the shadows gently wave,
Lie the ones we loved so dearly
But whom we could not save.

We often sit and think of them.
When we are all alone;
For memory is the only thing
That love can call its own.

What they have been to us in life,
We only know when they are gone;
How strong the ties of love have been,
We only know when left alone.

—Sarah E. Yontz,
1201 Chicago Ave., Goshen, Ind.

GOSHEN, IND.

We were made to rejoice on De-

cember 17 when we gathered at the home of Brother and Sister Bert Dukes of near Wawaka, Ind., on Sunday afternoon and received both of them into the church. Their hearts were filled with joy to unite with us where we try to keep the Gospel rules as they understood them years ago. Brother Joseph Miller read from Matt. 5 and commented on the same. After prayer Brother A. J. Yontz interrogated the brother and sister after which they were received into the church.

We are having mid-week prayer meetings in the homes and trust these services will be the means of making us all stronger in the Lord and that we may receive a better understanding of His holy word.

Brother J. R. Cripe, Sisters Lizzie Rewserberger and Adaline Swihart are not enjoying good health and are not privileged to enjoy public worship. We are glad to report Brother Stuck is improving rapidly and may God graciously remember all those we have mentioned and others whom the hand of affliction has been placed upon.

Sarah E. Yontz.

SISTER W. H. WILLIAMS

Mary Ellen Simmons, daughter of William and Susannah Simmons, was born in the state of Maryland on June 24, 1862, and passed away at her home in Quinter, Kansas, January 26, 1937, at 10:10 P. M., being 74 years, 7 months and 2 days of age.

She was baptized in the Dunkard church while young, living and dying in the faith. She moved from Maryland to Franklin Grove, Illinois with an older sister while still

young. Here she was active in the work of the Sunday school and the church. Some years later she moved to Beatrice, Nebraska, and it was at this place she was married to W. H. Williams on November 27, 1902. She is the youngest of six children. Father, mother, two sisters and two brothers preceded her in death. She leaves to mourn her devoted companion, three stepsons: Albert of Thomas, Oklahoma; Charles, of Manzanola, Colorado, and John, of Quinter. One foster daughter, Ethel, of the home; one brother, Lewis, of Missouri; nine grandchildren and many other relatives and friends.

Sister Williams has been frail in health for a long time, the last month very ill, and the last few days suffering much. She expressed herself several times as wanting to go home to rest, it would be so sweet over there. She lived more than three score and ten and has served her day and generation to good purpose by a faithful discharge of her duty as wife and mother of the home. But far outweighing all these she has honored her God by embracing the faith of the Son of God. The faith that works by love that purifies the heart and that overcomes the world.

Servant of God, well done!

Rest from thy loved employ.

The battle fought, the victory won,
Enter thy Master's joy.

The pains of death are past,
Labors and sorrows cease;
And life's long warfare closed at last
Her soul is found in peace.

Funeral services were conducted in the Dunkard Brethren church on Thursday afternoon at 2 o'clock by

Brother William Root, assisted by D. A. Crist of Brethren church. On Friday, January 29, the remains were taken to Aimes, Oklahoma, where another service was conducted by Paster Haney of the church of Brethren. Burial in the Aimes cemetery.

Sister O. T. Jamison, Cor.

THE GROWTH OF THE KINGDOM

E. W. Pratt

Read Matthew 13:1-43

In this scripture we have three stages of the growth of the kingdom. First the sower went forth to sow.

When John started His ministry his message was repent, for the kingdom of heaven is at hand. When Jesus sent His disciples out to preach they had the same message, then Jesus came to establish that kingdom, and he was the sower sowing the seeds of the kingdom. The word of God in the hearts of men. There were four kinds of soil or hearts. Hard hearts and Satan hastily removes the word through his agents, the birds of the air, then we have the stony ground hearers who impulsively receive the word but when trials come they say this is a hard

saying and fall away. On back from following Christ, insomuch Jesus asked His disciples, "Will ye also turn back?" Then we have the good soil hearers who bring forth fruit, some a hundred fold, some sixty and some thirty fold.

New let us see what kind of seed was sown. Read (Matt. 5:6-7) And the sermon by the sea shore, the tenth chapter of John, and his discourses on the bread of life.

As a result of this sowing we have one hundred and twenty faithful ones who followed Him after his ascension.

The second stage is a householder who sowed good seed in his field and here the children of the kingdom are the seed and the world is the field. The faithful ones to receive their commission in (Matt. 28:19-20.)

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

The disciples were to wait for the power of the Holy Spirit, then to work in Jeru-

saalem, Judea, Samaria and to uttermost parts of earth.

And on Pentecost we see the multitude moved and three thousand added to the church. Thus we see the fulfilling of Christ's statement "Greater works than these shall ye do because I go to my Father." We see some thorny ground hearers, Ananias and Saphira, led away by the love of money.

And while men slept the adversary sowed the tares in the field of the WORLD. We find false prophets and false Brethren, for in (2 Cor. 11) Paul speaks of perils from false prophets and also John exhorts the church to try the Spirits. Paul warns that Satan is able to transform himself into an angel of light and his angels into ministers of righteousness, and when Satan gets into the pulpit he is much more dangerous than the atheist or infidel out in the world, for he preaches enough truth to hide the lie so that Jesus warns if it is possible he will deceive the very elect.

Now we come to the third stage, "The Kingdom of heaven is like a grain of mustard seed."

Then the church grew

normally. There were being added to them daily such as were being saved. THOSE WHO WERE TAUGHT ARIGHT. This is the Lord's way but in A. D. 325 Constantine issued his edict of toleration and Christians emerged from caves of the earth where bloody persecution had driven them as Constantine forced large numbers to acknowledge Christ and large numbers were added to the church unregenerate and an abnormal growth. And the mustard seed became a great tree so that the birds of the air lodged in the branches thereof. Remember the ministers of Satan. And through a period of 1200 years the so called church of Christ was trying to force the whole world into the mustard tree and the true followers of Christ suffered bloody persecution as the leavens of worldliness had leavened the whole lump at the close of the abnormal growth the desire for large numbers of members and to accomplish this the failure to teach the whole Gospel. Today we see the same condition, preachers claiming to be preachers of Christ denying Him by

teaching that some of His teachings are non-essential. And that each one can discipline himself as we hear they say footwashing is not a command; the Lord's Supper is not observed; the Holy Kiss is not observed; worn and women cut off the prayer covering is not their glory. Brother defrauds brother and the church is no longer caring for its poor. Women usurping man's place in the ministry, the unregenerated lawyers and college professors occupying the sacred stand, churches becoming playhouses.

Truly the birds of the air are lodging in the branches and Satan's ministers are posing as ministers of righteousness.

But let us be satisfied with a normal growth such as are being saved. Not numbers but spirit filled members make a live church.

EVENING PRAYER

Savior, breathe an evening blessing
Ere repose our spirits seal;
Sin and want we come confessing,
Thou canst save and Thou canst heal.

Thou' destruction walk around us,
Tho' the arrows past us fly;

Angel guards from Thee surround
us,

We are safe if Thou art nigh.
Tho' the night be dark and dreary,
Darkness cannot hide from Thee;
Thou are He, who, never weary,
Watchest where Thy people be.

Should swift death this night
o'ertake us,

And our couch become our tomb
May the morn in heaven awake us,
Clad in bright and deathless
bloom.

BE TRUE

Be true to the Savior
For 'tis in God's word.
His life and His teachings
Can plainly be heard.

How He went about doing
His Father's own will,
Showing mercy and goodness,
Sweet peace and good will.

All they who would live
In the kingdom of light
Must keep watching and praying,
Have their lamps burning bright.

The highway of holiness,
Truth and of right.
Keep walking and singing,
Have our hearts always bright.

The life of sincerity,
Humanity true,
Was good for our fathers,
It is good for us too.

Let's gather the children
And bring them up right.
Oh, bring them to Jesus,
He will be their delight.

The darkness is gathering (Isiah
60-2)

Then soul, Oh! Arise.
For Jesus is coming (Rev. 21-7)
With light from the skies.

All who would be with Him
And ready to go,
Must be true and faithful;
Saint John tells us so. (Rev. 19-11)

By B. F. Fridley.

ADULT SUNDAY SCHOOL LESSONS

Jan. 3—I Samuel 1:1-28.
Jan. 10—I Samuel 3:1-21.
Jan. 17—I Samuel 8:1-22.
Jan. 24—I Samuel 9:1-27.
Jan. 31—I Samuel 12:1-25.
Feb. 7—I Samuel 15:1-35.
Feb. 14—I Samuel 17:31-58.
Feb. 21—I Samuel 18:1-19.
Feb. 28—I Samuel 28:1-25.
Mar. 7—II Samuel 6:1-23.
Mar. 14—II Samuel 7:1-29.
Mar. 21—II Samuel 11:1-27.
Mar. 28—II Samuel 12:1-23.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 3—In the Beginning. Gen.
1:1-31.
Jan. 10—The Garden of Eden.
Gen. 2:8-17.
Jan. 17—Hiding From God. Gen.
3:1-15.
Jan. 24—Cain and Abel. Gen. 4:
1-15.
Jan. 31—Noah Builds the Ark. Gen.
6:9-22.

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Feb. 7—The Flood. Gen. 7:11-24.
Feb. 14—The Call of Abram. Gen.
12:1-9.
Feb. 21—Giving Lot First Choice.
Gen. 13:1-18.
Feb. 28—Abram Rescues Lot. Gen.
14:11-20.
Mar. 7—Abraham Entertaining
Angels. Gen. 18-1-8.
Mar. 14—Abraham Prays for Sodom.
Gen. 18:17-33.
Mar. 21—Ishmael in the Wilderness.
Gen. 21:9-20.
Mar. 28—Abraham Offers Isaac.
Gen. 22:1-19.

BIBLE MONITOR

Vol. XV

March 15, 1937

No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

DIVINE OPPOSITION

We are not only assured of the protection of the Almighty over us in his service if we are faithful, but if we turn aside from the commandments of the Lord and break our covenant with Him, we have the same assurance that His protection will be removed and His mighty hand will be against us. In dealing with the children of Israel the Lord made this matter very clear to them and they experienced both His blessings and protection over them when they were faithful, and his wrath against them when they rebelled against Him and turned aside to idolatry.

An account of this is found in Isa. 63:9-10, "In all their affliction he was afflicted, and the angel of His presence saved them: in His love and in His pity He

redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and He fought against them."

This has been the manner in which God has dealt with His people from the earliest history. In giving to the Israelites the commandments, statutes and ordinances which were to govern them the Lord assured them great blessings if they obeyed, but severe penalties if they were disobedient; an illustration of this is given in Leviticus 26 which it might be well for this nation to consider at the present time. The Lord promised if they were faithful the land would yield her increase, and the trees would yield their fruits. They were assured of a bountiful harvest inso-

much that they could eat their bread to the full and dwell in safety in their land. On the other hand he stated thus, "But if ye will not harken unto me, and will not do all these commandments; and ye shall despise my statutes, of if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you." (Verses 14-17.) The remainder of this chapter speaks of other and greater penalties if they should persist in ungodliness and idolitry.

In spite of the warnings given the Israelites disobeyed and suffered the wrath of God many times. We are told in Judges 2:13-15, "And they forsook the Lord, and served Baal and Ash-

taroth. And the anger of the Lord was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed."

Another instance along this line is found in II Sam. 24. David was king and he decided to number Israel and proceeded to do so. The Lord was displeased with this and as a result seventy thousand men were destroyed by pestilence in three days time.

A solemn warning is given us in the book of Nahum in the first chapter. "God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord

hath his way in the whirlwind and in the storm, and the clouds are the dust of His feet. . . . Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in Him. But with an overrunning flood He will make an utter end of the place thereof, and darkness shall pursue His enemies.

With all these valuable lessons and warnings in the word of God it seems strange that people in this enlightened age should fall under condemnation, but surely the hand of God is against much that is being carried on under the cloak of religion in these days. No doubt this has much to do with the fearfulness, uncertainty and confusion that is existing in so-called Christianity. It appears that church people have become intoxicated with worldly wisdom and are so conceited that they have lost their respect and reverence for their Maker; so much so that they make light of the command-

ments of the New Testament and cleverly wrest it to suit their own fancy and yet think to pass by the Judge of all the earth uncondemned. In this they only deceive themselves. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness." (I Cor. 3:19.)

If we desire the blessings of God upon us it is evident that we must recognize him and submit to His will in our lives at all times. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (I Pet. 3:10-12.)

NOTICE

It has been decided to locate the 1937 General

BIBLE MONITOR

West Milton, Ohio, Mar. 15, 1937

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L. B. Flohr, Vienna, Va., Assistant Editor.

A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

Conference of the Dunkard Brethren church at the Yellow Creek Lake Camp Grounds near Akron, Ind. An announcement will appear in a later issue giving the exact date and other information. Start thinking and praying about this Conference now and begin making plans to attend and enjoy it.

Committee.

The District Meeting of District No. 2 is to be held

at the Plevna congregation Plevna, Ind. The date of this meeting is May 5th. Elders meeting is to be held on Tuesday, May 4th, beginning at 10 o'clock. On Tuesday evening there will be preaching services. A general invitation is extended so keep this meeting in mind also.

Committee.

We now have the mailing list reprinted which should show corrections up to Feb. 15, 1937. Look at the little slip on your Monitor and if it is not correct please notify us at once as we sometimes make mistakes.

All renewals that are sent in after Feb. 15 will not appear on the mailing list until some time after July 1st.

There appears to be an increase of interest in the Monitor of late which we are very glad for. I am sure we can accomplish greater things as we go along if we only use the time, talents and means that we have in such a way that the Lord can bless our work. May we all work to this end.

We wish to thank all of our contributors for the

good material that has been coming in. Without it there could be no Monitor. Some of our writers are called away by death each year so we need others to fill the ranks. Join in, put on the whole armor of God and do your part in defense of the truth as we have it in Jesus Christ. There is no age limit so we would like to encourage our younger brethren and sisters to write also.

Editor.

THE DOCTRINE OF MAN

B. E. Kesler

Man was, and is, created in the image of God; and was, and is, therefore, good. Man's disposition or nature is the same today as it was in the beginning. Adam's nature was good, but became polluted by his sin. God never made anything bad. Adam's nature as God made it was good. He could sin, or he would not have been tempted. Man's nature today, by creation, is good, but may become corrupt by sin. Disposition or nature, is the sum of the qualities and attributes that distinguish one person or thing

from another. This disposition or nature is shaped by the law of heredity and one's own volition in choosing the right or wrong. For "God hath made man upright, but they have sought out many inventions." (Eccl. 7:29). "God created man in His own image, in the image of God created in him." (Gen. 1:27). This image can not be other than good. Man's nature, therefore, if bad, is made so by his own wrongdoing. Hence mankind is by nature (not birth) the children of wrath." (Eph. 2:3).

"God made man upright," but some 2300 years later "God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually. And it repented God that he had made man upon the earth." (Gen. 6:5, 6). God repented, not that he had made man bad, a depraved creature, but that the creature had become (made himself) so bad. Then God decided to destroy man from off the earth. But only the wicked ones were destroyed. Those who by their sins had become bad. Those wicked ones were just as good as Noah and his family when

God made them. But they sinned, Noah didn't.

Man now is made by God's reproductive plan, and his nature is good, or bad, as it is made so by his own acts. Man is depraved by his own conduct, his own choice, and not by creation. "Total depravity" is not taught in the Bible. Neither is there such a thing as "inbred sin." Sin cannot be bred. Some scriptures, however, are supposed to teach "total depravity." The following are of this class: "Behold I was shapen in iniquity, and in sin did my mother conceive me." (Ps. 5:5). There is a vast difference in being "shapen in iniquity," and in being "shapen with iniquity in me;" and being "conceived in sin," and "sin conceived in me." We are not shapen with iniquity in us, neither are we conceived with sin in us.

"The heart is deceitful above all things and desperately wicked." (Jer. 17:9). This cannot be said of all hearts. For "a good man out of the good treasure of his heart bringeth forth good things." (Matt. 12:35). The heart is good, or bad, is it is made by sin. Man is not totally depraved until by

his own wickedness, God "gives him over to a reprobate mind to do the things that are not convenient." (Rom. 1:26-32).

"Cain was of that wicked one, and slew his brother. Wherefore Because his own works were evil, and his brother's righteous." (John 3:12). Not because either was born a sinner. Cain suffered Satan to create a spirit of jealousy in his heart which caused him to slay his brother.

"Create in me a clean heart, O God, and renew a right spirit within me." (Ps. 51:10). God said "I have found David a man after mine own heart." (Acts 13:22). And if his heart was unclean, it was because of his own sin. And if his spirit was wrong, it was so by his own sin which he confesses in this same chapter. (Ps. 51:7). Eve's heart was good but it became evil by permitting the devil to deceive her. "A good tree cannot bring forth evil fruit, for when it does it is no longer good, for is so doing it becomes corrupt. Likewise, a corrupt tree cannot bring forth good fruit, for when it does it is no longer evil, but good. If a good

heart cannot sin, then a Christian cannot sin. And if a sinner cannot do good, then he is not accountable for his sin.

"The tongue is an unruly evil full of deadly poison." (Jas. 3:8). All tongues are not so. For "therewith bless we God." (v. 9). We don't bless God with an evil tongue, a "deceitful tongue" or a tongue "full of deadly poison." The members of our bodies are under our control, and if we do not control them, they will control us. Such scriptures must be interpreted in a general and not a specific way. "The tongue can no man tame" but he can control it. He doesn't have to "curse men" with it. He sins if he does. "I have proved both Jew and Gentile that they are all under sin. There is none that doeth good, no not one." (Rom. 3:9,12). This is true only of those who sin. Else Christ died in vain. Thus no atonement was made. Besides, it would conflict with other scriptures. As "a good man out of the good treasure of his heart bringeth forth good things." (Matt. 5:16. And "let your light so shine before men, that they may see your good

works." (Matt. 12:35). In another place Paul tells us, "We are created in Christ Jesus unto good works which God hath before ordained that we should walk in them." (Eph. 2:10). Christians do these good works, whether Jew or Gentile.

"Thou wast born in sin." This was said of Christ, but a Pharisee said it. No one believes it. This was not said of any other. No scripture says we are born in sin. An old home-made scripture says "We are conceived in sin and brought forth in iniquity," meaning by this that we are born sinners; and some folks think this is in the Bible. Some teach also that some infants go to hell. If so, Christ died in vain. On the contrary, "Jesus tasted death for every man." (Heb. 2:9), and He "gave His life a ransom for all." (1 Tim. 2:6).

The child is born sinless, innocent, and a fit subject for heaven. Not a born sinner. Just think of a child born into the world without its knowledge, consent or desire, and started on the road to hell! A little born devil, so to speak, headed for hell by its Maker! Pre-

posterous! On the contrary, God starts the child right, as he did Adam. And, like Adam could, so the child can stay right. It doesn't have to sin in order to be saved. It doesn't have to serve the devil first for awhile before it can serve Christ. It can serve Christ first and all the time if it so desired. God doesn't bring the child into the world and turn it over to the devil. Why should a child repent of sin it never committed? If a child be born a sinner, with sin in it, and dies before it is mature enough to repent, to hell it goes, if this theory be true!

Some tell us the child must accept Christ as its personal Savior before it can be saved. If that be true, then if it dies before it is capable of doing this, it is lost! Irretrievably lost! On the contrary, Jesus said "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." (Matt. 19:14). If a child that dies in infancy is not a fit subject for heaven, then there are persons in heaven not fit to be there!

Again, "except ye be converted and become as little children ye shall not enter

into the kingdom of heaven." (Matt. 13:3). This clearly implies that little children are fit for heaven. If they are born sinners they are not. Besides, what good will it do me to be converted and become as little children, if they be not fit for heaven? David believed his child had gone to heaven, and if it had not, David was badly deluded. "He shall not return to me, but I shall go to him." (2 Sam. 12:23).

Our natures as God made them are good. But a good nature may sin just as Adam did. So we may sin after, as well as before conversion. If man cannot sin, apostatize, after his conversion, then in conversion he loses his free agency. But man can apostatize and sin away his inheritance and finally be forever lost. Man is not a machine through whom God irresistibly works but he is God's agency through whom God works, both to will and to do of his good pleasure." (Phil. 2:13).

"For the good that I would do, that I do not; but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it but sin that dwelleth in me." (Rom. 7:19, 20).

We must distinguish between the "I" and the "me" in this and similar passages. Many people do, or do not do, some things contrary to their better judgment and inclinations. We must not understand Paul here admits he sinned deliberately and knowingly. Before his conversion, Paul was a great sinner, but he was forgiven "because he did it ignorantly in unbelief." (Tim. 1:13). He tells us himself, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." (Heb. 10:21). So the "things he would not, he did" was not in the "I," the "inner man," but in the "me," the "outer man." "For I know that in me (that is in my flesh) dwelleth no good thing." (Rom. 7:18). In another place Paul tells us "I keep under my body and bring it into subjection, lest that by any means, I myself should be a castaway." (1 Cor. 9:27). It will not do for us to plead "carnal nature" here as an excuse for sin, when we know, and everyone else knows we do not have to sin. The spirit that dwelleth in every one

else knows we do not have to sin. The spirit that dwelleth in us (the "me" of us, the "outer man") lusteth to envy. It is through the fleshly part of our being that we are tempted. And unless the "inner man" asserts himself and controls the "outer man," we are liable to sin when we really do not want to sin.

"The flesh lusteth against spirit, and the spirit against the flesh and these are contrary the one to the other, so that ye cannot do the things that ye would." (Gal. 5:27). Hear Paul again: "We are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live." (Rom. 12, 13). We dare not plead (Rom. 7:14, 15) as license to sin. The members of our body, through which we sin, must be controlled. The "I" must assert its supremacy over the "me" and keep it in "subjection to the will of Christ."

"For to be carnally minded is death, but to be spiritually minded is life and for it is not subject to the law of God; neither indeed

can be." (Rom. 7:6, 7). The carnal mind must be subdued, gotten under control. This is accomplished when we "put off the old man which is corrupt according to the deceitful lusts." (Eph. 4:22). And this is done when we bury the old man of sin in baptism and rise to walk in newness of life." (Rom. 6:3-6; Col. 2:12). "For as many of you as have been baptized into Christ have put on Christ." (Cal. 3:27). This brings us back to where we started free from sin as we came from our Maker. And like the little child we do not have to sin. When God "binds the strong man of sin," and sets the captive free, he does not leave him under the power of the devil so that he must serve the devil a little as he goes along.. "For He will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape that ye may be able to bear it." (I Cor. 10:13). Such is man as he came from his Maker, free from sin, corrupted by sin, and redeemed and feed from sin through regeneration and the new birth. "Ye must be born again." For "except a man (corrupted

by his own sin) be born again he cannot enter the kingdom of God." And except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3:3-5.)

WISDOM FROM LITTLE THINGS

E. J. Reece

Prov. 30:24-28

"There be four things which are little upon the earth, but they are exceedingly wise. The ants are a people not strong, yet they prepare their meat in the summer. The conies are but a feeble folk, yet make they their houses in the rocks. The locusts have no king, yet go they forth all of them by bands. The spider taketh hold with her hands, and is in king's palaces." (Prov. 30:24-28).

From those four little things, the ant, the conie, the locust and the spider, we can all get a lesson that will do us more good (real good) and that without money or price, than can be obtained in the colleges and universities of the land. I am not speaking against education

or knowledge, for we need knowledge. Knowledge is a clear perception of a truth or fact; the act or state of knowing, hence necessary. But from the four little things, ant conie, locust and spider, we get wisdom. Which is more needful? Solomon, a man of wisdom, said, "Get wisdom, get understanding, forget it not." He further says, "Wisdom is the principal thing, therefore get wisdom." (Prov. 4:5, 7).

Wisdom has been defined, "The faculty of forming a true judgment, or knowledge properly applied," the two kinds defined. (James 3:13-18). We can easily see the wisdom in the ants preparing their meat in the summer, for the time comes when they cannot work. By working in the summer, when opportunities are good, they are prepared when they cannot work. Truly the ants make preparation for life. Can we get the lesson? Man needs to make a preparation for life.

The prophet said to Israel, "Prepare to meet thy God, O Israel." (Amos 4:12). It has been well said "that heaven is a prepared place, for a prepared people." So

let us be wise as the ants, and do as the Master said He did in (John 9:4.) "I must work the works of Him that sent me, while it is day. The night cometh, when no man can work." In His prayer before His death He could say to His Father, "I have finished the work thou gavest me to do."

The conies are but a feeble folk, yet make they their houses in the rocks. Which would indicate safety, freedom from danger and security. So if we be wise as the conies, we will choose the safe way, the narrow way that Jesus marked out. The highway of holiness.

"The locusts have no king yet they go forth all of them by bands." All alike united staying together. The wisdom displayed by the locust shows one mind, the same judgment and all doing the same.

Are the churches, with a King and leaders, showing as much wisdom as the locust?

The spider manifests wisdom in using their opportunities. The spider has opportunities to get into the houses of Kings, and they get in when they desire to do so. Christ has gone to

prepare a place for His followers, that where He is, there they may be also. How it behooves us to pause and consider what is for us, good or bad, all depending on us as to whether we will be wise as the ants, conies, locusts and spiders and use our opportunities to obtain God's blessings. Man has the opportunity of being saved today. Today is the day of salvation. We have the opportunity of making our calling and election sure, by "adding to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ."

Jesus says, "whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man." (Matt. 7:14). Solomon said, "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise coun-

sels." (Prov. 1:5). Solomon also says, "The tongue of the wise useth knowledge aright." (Prov 15:2). If it could be said that the tongue of the man of knowledge useth wisdom aright, the church and community would then be entirely different.

Paul says, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge and though I have all faith so that I could remove mountains and have not charity, I am nothing, also I would understand knowledge without wisdom will not make one right. Wisdom is the principle thing, "If any of you lack wisdom, let him ask of God, that giveth to all liberally and upbraideth not, and it shall be given him." (James 1:5).

Don't fail to consider the ants, conies, locusts and the spiders, the wisdom displayed by them. In as much as the Bible speaks different kinds of wisdom and different sources from which they come, it would be well for us to examine ourselves and see which kind we are in possession of.

James says, "Who is a wise man and endowed with

knowledge among you? Let him shew out of a good conversation his work with meekness of wisdom, but if ye have bitter envying and strife in hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."

Brethren and sisters, if any of us lack this wisdom that is from above, let us ask of God, who giveth to all, that peace, harmony and righteousness may prevail amongst us, and let our light so shine that others may see our good works, and glorify our Father which is in heaven.

Fairview, Mo.

CHRIST THE CENTER

Sophie Wright

Isa. 53:4-6

Surely He hath borne our griefs, and carried our sor-

rows, yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.

All we, like sheep, have gone astray. We have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all.

How true the above scripture is. The Lord Jesus Christ was wounded, smitten and died for us, but with His stripes we are healed, made well. Every drop of His precious blood that dripped down from His wounds is powerful, life giving, and saves every person that was ever born or ever will be. Oh every blood bought, born again saint of the Lord Jesus Christ, let Him be the center of your lives this year 1937 as never before and let us cry aloud that His blood, that precious flow, is what takes away sin and gives eternal life, by grace you are saved and that not of works, a fine gift from His wounded hands.

When I look upon my Savior's fall,

My joy will be complete;
And kneeling there in hu-
mility

I'll kiss away the wounds on
His feet.

213 N. Alma St.
Los Angeles, Calif.

**SPIRITUAL VIRTUES
ARE NOT DISCOVER-
ABLE BY HUMAN
WISDOM**

But as it is written, "Eye
hath not seen, nor ear
heard, neither have enter-
ed into the heart of man,
the things which God hath
prepared for them that love
Him." (1 Cor. 2:9).

But God hath revealed
them to prepared men. But
God hath revealed them un-
to us by His spirit; for the
spirit searcheth all things,
yea, the deep things of God.

For what man knoweth
the things of a man, save
the spirit of man which is in
him? Even so, the things of
God knoweth no man but
the spirit of God. Now we
have received not the spir-
it of the world, but the spir-
it which is of God; that we
might know the things that
are freely given to us of God
(1 Cor. 2:10-12).

The revealed things are
taught in words given by

the Spirit.

Which things also we
speak, not in the words
which man's wisdom teach-
eth, but which the Holy
Ghost teacheth; comparing
spiritual things with spiri-
tual. (1 Cor. 2:13).

Great living is the most
easily understood and affec-
tual of all teaching. Sel.

BLESSED ARE THEY

Vernie Diehl

Oh yes, the good old hymn
"Blessed are they that do
His commandments."

(Rev. 22:14) Blessed are
they that do His command-
ments, that they may have
right to the tree of life, and
may enter through the
gate into the city."

Jesus will guide them in
safety along the narrow
way.

(Heb. 4:9) "There re-
maineth therefore a rest to
the people of God." But
some through unbelief can-
not enter into this rest.

(Heb. 4:16) "Let us
therefore come boldly unto
the throne of Grace, that
we may obtain mercy, and
find grace to help in time of
need." Let us take heed to
the commandments of the

Lord that we do not let them slip. Let us hold on to that hope, which is an anchor to the soul both sure and steadfast.

(James 11:22) "Be doers of the word and not hearers only, deceiving your own selves."

(1 Peter 3:12) "The eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil." If we do His commandments we will suffer abuse from the world, but if we must suffer as a Christian let us not be ashamed, but let him glorify God on this behalf"

(Heb. 4) Peter says, "Give diligence to make your calling and election sure."

(Prov. 3:1-2) "My son forgot not my law, but let thine heart keep my commandments; love, length of days, and long life and peace, shall they add to thee." Nokesville, Va.

NEWS ITEMS

NEFFSVILLE, PA.

The Northern Lancaster county Dunkard Brethren met at Lititz

Feb. 20 for council meeting. Elder J. L. Myers opened the meeting and after that an election was held for officers. Elder in charge was A. G. Fahnestock; clerk, Lloyd M. Fahnestock; treasurer, C. M. Johns. The time was expired for one of the trustees and C. M. Johns was reelected. Delegates for district meeting are Harry Eberly and C. M. Johns, alternates A. G. Fahnestock and Abram Stauffer. Since our last report on January 24 Elder Harry Smith and Brother Paul Smith from Mechanicsburg was here and preached for us and on Feb. 21 Brother Benjamin Lebo was here. We were glad for these visiting ministers and invite them to come back whenever they can, as well as all others. On May 16 our Love Feast will be held starting at 10 o'clock. A hearty invitation is extended to all who can come to be present at our Love Feast.

We ask an interest in the prayers of the faithful that we may hold out to the end.

Susanna B. Johns

WAYNESBORO, PA.

The Waynesboro congregation was made to feel glad on Sunday, Dec. 27, when Brother Arthur Rice came in and preached for us. His subject was "Lost Opportunities."

On Sunday, Jan. 24, our Elder, Brother L. B. Flohr, came and preached for us.

Our services have been well attended all winter.

We wish to thank these two Brethren for their coming and the good gospel messages they brought to us. This report leaves one of our good sisters still in the hospit-

al but we hope and pray that her health may be restored her and that she may have a speedy recovery.

We ask an interest in the prayers of the faithful.

Sister Mae Tharp, Cor.

PLEASANT RIDGE, OHIO

The Pleasant Ridge congregation met in regular council Feb. 13. Brother Abe Miller opened the meeting after which our Elder D. P. Koch moderated the meeting.

At this time the report of the annual visit was given. The visiting brethren found the members all in peace and union.

Brother D. P. Koch and Brother Charles Smith were elected as delegates to the district meeting, with Brother Abe Miller and Brother D. O. Fackler as alternates.

The 12th of June was appointed as the date for our spring Love Feast. We extend a hearty invitation to all who can, especially the ministering brethren, to come and enjoy this meeting with us.

We ask an interest in the prayers of all of God's people.

Mary Miller, Cor.

WATERFORD, CALIF.

The Waterford church enjoyed a two week's revival meeting conducted by Brother D. W. Hostetler of North Manchester, Indiana. While with us Brother Hostetler preached twenty inspiring and upbuilding sermons. He surely gave us many things to think about. The attendance and interest was good all through the meeting. Although there were none added to the

church, we were all strengthened and built up in that most holy faith, once for all delivered to the saints.

Lola Root, Cor.

WALNUT GROVE, MD.

The Walnut Grove Dunkard Brethren met for regular council Jan. 4, 1937 at 7 p. m. Meeting was opened by our Elder T. C. Ecker. Reading Phil 2, singing hymn 236 and prayer, after which the minutes of the previous meeting were read by the secretary. Most of the business was electing officers for the coming year with very little change in the work. Delegates to district meeting are Brethren T. C. Ecker and Bernie Shriner. We decided to change the time of our Love Feast from the last Sunday to the first Sunday in October. All day services. All business was taken care of in a pleasant Christian manner. Quite a few of our number being sick for some time with little improvement. While we are few in number we are under the promise if we are faithful. We are always glad for any visiting members to worship with us.

Services every Sunday morning. Ask God's blessing on the Dunkard Brethren, that we may all stand faithful to the faith once delivered to the saints.

M. E. Ecker, Cor.

OBITUARY

Amanda Mellott

Sister Amanda Mellott was born in 1859 and died Jan. 11, 1937. Age 78 years, 2 months, 8 days. Sister

Amanda united with the old German Baptist church at the tender age of about 17 years. She remained faithful to her baptismal vows.

Then as the church began to drift more worldly and conditions came about that she could no more feel that it was the church of her choice.

She united with the Waynesboro Dunkard Brethren congregation about 7 years ago.

Sister Amanda was united in the bonds of matrimony with Absalom Mellott and to this union three children were born. Two daughters, Laura and Irene; a son that preceded Sister Amanda in death years ago.

Sister Mellott was a good mother and sister. We feel that our loss will be her gain.

She was isolated from the church in Waynesboro, but whenever she could and health permitted she came. She will be missed in our services that we have at our mission point in Fulton, county.

She is survived by two daughters, Mrs. Reuben Hallenshead of Needmore, Pa., and Mrs. Harvey Baily of Washington, D. C., the following brothers: Brother Charles Mellott of Needmore, Pa., William Mellott of Needmore, Pa. Three half brothers, Ross Mellott of Sipes Mill, Zenith and Navy of Oakland, Md.

Short funeral services were held at her home with further services in the Pleasant Ridge church. In charge of the services were Brother W. H. Demuth and Brother Arthur Rice.

Interment was made in the cemetery adjoining the church. Sister Amanda was laid to rest beside her

husband to await the resurrection morn.

Sister Mae Tharp, Cor.

GOD'S PRESENCE

Ida M. Helm

"Consider that this nation is thy people." And He said, "My presence shall go with thee and I will give thee rest." And He said unto him, "If thy presence go not with me, carry us not up hence." (Ex. 33:13-15).

Moses knew what it meant to have God's presence with him when the plagues sent by God to prove His supremacy over the idol gods of Egypt and the power of His outstretched hand over man, beast and nature had kept the Israelites free from the plagues and led them safely through the Red sea. Israel had experienced the wonderful deliverance, and they knew of the terrible afflictions with which Egypt was visited and it made the presence of Jehovah God more real and wonderful. When the Israelites trembled at the approach of the enemy who were following hard upon them, Moses shouted with the authority vested in him by

God, "Stand still and see the salvation of God." (Exodus 14:13).

Their greatest danger was not so much the enemy approaching, the mountains, the wilderness or the threatening sea, but was their forgetting the power of God and His presence not being relied upon.

The Master's presence is appreciated most when the waves are rolling and the tempest raging. "And the Lord said, speak unto the children of Israel that they go forward." (Ex. 14:15).

And the angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went before their face and stood behind them." (Verse 19). It came between the enemy and Israel. It was Israel's strong defense. The Egyptians had only the lifeless, helpless forms in their idols. Israel had the true God, the all powerful creator of the universe and their song of victory echoed through those rugged mountains while the Egyptians were left dead in the midst of those dark waters.

When the world jeers and scoffs at the followers of

Christ and calls Him an old foggy and narrow and queer it is easy to reach out into the world and lay hold of one or more of its pets, thinking the Christian life will appear easier if it is a little more conformed to the world and finally one may substitute a counterfeit religion for the true. Then the true religion will go and with it the power of God. Then we must humble ourselves and get close to God again, put away the counterfeit to which we are holding and repent and God will forgive us and take us back to Himself and His power will again be with us. "My presence shall go with thee and I will give thee rest." This is a personal promise. No uncertainty here to the Christian. He is the Friend whose love and pardon have been accepted and if we obey His will His presence brings peace and rest such of which this world knows nothing, and to the justified soul resting in the atoning blood of Jesus Christ it is an impregnable fort. It was not the power of the Hebrews that brought them out of Egypt. It was not the power of Moses that brought them out; it

was the Lord that brought them out. It was when they had faith and obeyed when Moses told them to stand still and see the salvation of God that deliverance came, and this condition is handed over into the Christian church.

Turn not to the right hand nor to the left, hasten not nor grasp at God's gifts but receive them in God's way. At one time King Saul had been expressly charged to await the coming of the Prophet Samuel to offer an offering to God in Gilgal. When the seven days required to wait had run their course and Samuel did not appear, Saul's intention to await God's time gave away and he offered the burnt offering and no sooner had he finished the offering than Samuel came. This was a trial of Saul's obedience and fidelity to God. If Saul had regarded the command as coming from God and had really wished to obey God he would have waited. How often when we do things in a hurry we afterwards have to regret it. This showed a lurking disobedience in Saul. In his impatience he disobeyed a plain command of God. Listen to the proph-

et's rebuke to Saul, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which He commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: The Lord hath sought him a man after His own heart." (I Sam. 13:13-14).

What a sameness there is in human nature today. But the long suffering patience of Christ still calls us to repentance. We are all tried in one way or another and how often we stumble or fall flat. If Saul had obeyed God and waited a few minutes longer he would have been spared the penalty of the sin. Saul forfeited God's favor, also the valuable friendship of the prophet, and was rejected from being king for disobedience.

It is not enough to pass through one trial and not fall; through our whole life we are on trial. It is not enough to rigidly obey God in the letter of His commands, we must obey in the spirit of love. Jesus said "The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship

Him." (John 4:23). Saul was a religious man in his own way but not in God's way. He considered his very disobedience a religious act. He deceived himself by offering a sacrifice contrary to God's command, rather than go into battle without sacrifice and fancied he was religious without obeying God strictly.

Just any sort of religion will not do. It must be the religion appointed by God, then His presence will go with us and His presence with us in this life and His approval of our daily living means everlasting life.

"Speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea." (Ex. 4:15-16). Moses obeyed, Israel obeyed, and the presence of God was with them and they had a wonderful deliverance.

R. 2, Ashland, Ohio

WHAT WILL THE HARVEST BE?

J. H. Beer

"For they have sown the

wind, and they shall reap the whirl wind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. It is useless for men to make their own gods to worship, or to erect altars that are displeasing to God." (Hosea 8:7, 11). Life is a seed time, of all men it may be said, they have sown. The hope of the harvest is a joyful encouragement of the righteous. The certainty of harvest should be a solemn warning to all men. It is well to follow worldly lives to their issues that we may avoid them. Here we see what evil seeds will produce. The results of certain sowing will be terrible, for they have sown to the wind, and they shall reap the whirl wind. The sowing was careless, or mischievous, or changeable; and the harvest was of the same reckless, ruthless, mingled character, only a terribly intensified wind, wind grown into a whirlwind. Vicious men sow their wild oats, and we need not say what they reap. The debauched drunken and profligate are around us, bearing already in their own person the first fruits of the fearful harvest of trans-

gressing. Oppressors in a nation are sure to be repaid with revolt and bloodshed. This may be seen in the French Revolution and many other dreadful historical incidents, wars being an awful harvest of poverty and death. Theories go far beyond their original intent. The speculation was airy nothing but the outcome is a whirlwind, breaking down all that is built up. Heresies in the church also lead to unexpected evils, apparently trifling errors grow to grievous evils, a little laxity increases into absolute immorality and small disputes lead on to heart burnings and divisions. Tolerance of sin in a family is a fruitful source of overwhelming evil. "Eli's sons see that is it not your own." (Sam. 2:22-25). Toleration of sin in yourself, and occasional indulgence becomes habit and habit is as the simoom of the desert, before which life expires and hope is swept away. Even allowable acts may grow into dangerous excess. Let no man think that he can measure, much less limit, the consequences of sin as to himself, his family, the church or the world. When

once the winds are up, who can still them?

Denton, Md.

OUR COMING KING

The time is drawing nigh
For the coming of the King;
Let our lamps be trimmed and
burning,
And the joyful tidings ring.

Soon the soundings of the trumpet,
Will be heard in every land;
And the saints in garments white,
Will be gleaned from every strand.

He is coming in His glory,
With the Heavenly angel band,
May celestial saints of music
Waft us to the better land!

Let us be as children watching,
Waiting for the heavenly heir;
For with Him we will share the
kingdom,
If we meet Him in the air.
—Selected by Edna Root.

THE WILL OF GOD

Thou sweet, beloved Will of God,
My anchor ground, my fortress
hill,
My spirits silent, fair abode,
In Thee I hide me, and am still.

O Will, that wilt great alone,
Lead Thou the way, Thou guidest
best;
A little child I follow on,
And trusting lean upon Thy
breast.

Thy beautiful, sweet Will, my God,
Hold fast in its sublime embrace
My captive will, a gladsome bird,
Prisoned in such a realm of grace.

Within this place of certain good,
 Love ever more expands her
 wings;
 Or, nestling in Thy perfect choice,
 Abides content with what it
 brings.

Oh, sweetest burden, lightest yoke,
 It lifts, it bears my happy soul,
 It giveth wings to this poor heart;
 My freedom is Thy grand control.

Upon God's Will I lay me down,
 As child upon its mother's breast;
 No silken couch, nor softest bed,
 Will ever give me such sweet rest.

Thy wonderful, grand Will, my God,
 With triumph now, I make it
 mine,

And love shall cry a jealous Yes,
 To every dear command of Thine.

—Selected. Sister O. T. Jamison.

SPEAK OUT FOR JESUS

You talk about your business,
 Your bonds and stocks and gold;
 And in all worldly matters
 You are so brave and bold.
 But why are you so silent
 About salvation's plan?

Why don't you speak for Jesus,
 And speak out like a man?

You talk about the weather,
 And the crops of corn and wheat;
 You speak of friends and neighbors
 That pass along the street.
 And call yourself a Christian,
 And like the Gospel plan;
 Then why not speak for Jesus,
 And speak out like a man?

Are you ashamed of Jesus
 And the story of the cross,
 That you lower His pure banner
 And let it suffer loss?

Have you forgot His suffering?
 Did He die for you in vain?
 If not, then live and speak for Jesus
 And speak out like a man.

I'd like to tell the story sweet
 Of Jesus, wouldn't you?
 To help other folks to meet
 Their Saviour, wouldn't you?
 I'd like to travel all the way
 To where I'd hear my Jesus say:
 "You've helped my work along
 today."

I'd like that, wouldn't you?

—Selected

WHEN WE DO NOT UNDERSTAND

I know not why His hand is laid
 In chastening on my life,
 Nor why it is my little world
 Is filled so full of strife.

I know not why, when faith looks up
 And seeks for rest from pain,
 That o'er my sky fresh clouds arise
 And drench my path with rain.

I know not why my prayer so long
 By Him has been denied:
 Nor why, while others' ships sail on,
 Mine should in port abide.

But I do know that God is love,
 That He my burden shares,
 And though I may not understand,
 I know, for me, he cares.

I know the heights for which I long
 Are often reached through pain,
 I know the sheaves must needs be
 threshed
 To yield the golden grain.

I know that, though He may remove
 The friends on whom I lean,
 'Tis that I thus may learn to love
 And trust the One unseen.

And, when at last I see His face
And know as I am known,
I will not care how rough the road
That led me to my home.

—Selected.

EASTER BELLS

Ring, merry bells of Easter,
The winter time is past;
The birds return to build and sing,
The flowers are here at last.
Sweet tokens of our Father,
Whose kindness ne'er forgets
To send us back the snowdrops
And sow the violets.

Ring, solemn bells of Easter,
With many a thrilling chord,
In sign of their triumphant life
Who am now with the Lord,
Forever free from sorrow,
Forever free from sin;
Our dear ones in the blessed home,
Who safe have entered in.

Ring, glorious bells of Easter,
Beyond the farthest star;
Send out your wondrous message.
The jeweled gates unbar!
For lo! the King is coming,
The King of life and love.
And earth is glad in all her coasts,
And heaven is glad above.

—Selected by Sister Mae Tharp.

THE HIDDEN GLORY

If we knew of our dependence
On the God who gave us life,
If we knew of His compassion
As He sees us in the strife.
If we only saw the glory
That is shining over there,
We would read His word more
faithfully,
And study it with care.

If our minds were not so crowded
With the cares and things of time,
If our thoughts could soar to heav'n
And explore that blissful clime.
If our eyes could see the vision
Of that land so far away,
We would read His word more
carefully,
And sense it as we pray.

If we'd contemplate the future,
Looking thence for sure rewards;
If we'd tune our ears to listen,
To those sweet and heavenly
chords.

We'd go pressing towards the work
Of that glorious aftermath,
With His word a lamp unto our feet,
A light unto our path.

—Selected, Meriam Wallace
Goshen, Ind.

"Keep thy tongue from evil, and
thy lips from speaking guile."

"Be not rash with thy mouth, and
let not thine heart be hasty to utter
anything before God; for God is
in heaven, and thou upon earth;
therefore let thy words be few."

"Suffer not thy mouth to cause
thy flesh to sin; neither say thou
before the angel, that it was an
error." (Eccl. 5:2-6).

And He said unto them, Be not
affrighted: ye seek Jesus of Nazar-
eth, which was crucified: he is
risen; he is not here: behold the
place where they laid him. But go
your way, tell His disciples and
Peter that he goeth before you into
Galilee: there shall ye see him; as
he said unto you. And they went
out quickly, and fled from the
sepulchre; for they trembled and
were amazed: neither said they any

thing to any man; for they were afraid.

And they, when they had heard He was alive, and had been seen of her, believed not. (Mark 15:6-8, 11.)

ADULT SUNDAY SCHOOL LESSONS

- Apr. 4—I Kings 2:1-12.
 Apr. 11—I Kings 3:1-28.
 Apr. 18—I Kings 8:1-21.
 Apr. 25—I Kings 8:22-53.
 May 2—I Kings 8:54-66.
 May 9—I Kings 11:1-13; 26-43.
 May 16—I Kings 12:1-33.
 May 23—I Kings 13:1-34.
 May 30—I Kings 17:1-24.
 June 6—I Kings 18:1-20.
 June 13—I Kings 18:21-46.
 June 20—I Kings 19:1-21.
 June 27—I Kings 21:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 4—Rebekah at the Well. Gen. 24:1-27.
 Apr. 11—Esau Wrongs Himself. Gen. 25:27-34.
 Apr. 18—Isaac the Peacemaker. Gen. 26:12-22.
 Apr. 25—Jacob Wrongs His Brother. Gen. 27:18-29.
 May 2—Jacob's Strange Dream. Gen. 28:10-22.
 May 9—The Meeting of Jacob and

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Esau. Gen. 33:1-17.

- May 16—Joseph and His Dreams.
 Gen. 37:1-11.
 May 23—Joseph Sold into Egypt.
 Gen. 37:12-36.
 May 30—Joseph and the Butler and
 Baker. Gen. 40:1-23.
 June 6—From Prison to Palace.
 Gen. 41:1-46.
 June 13—Joseph and His Brothers
 in Egypt. Gen. 45:1-28.
 June 20—Joseph's Father Moves to
 Egypt. Gen. 46:1-7.
 June 27—Review: The Lessons of
 Genesis.

BIBLE MONITOR

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No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PENALIZING THE TRUTH

It is remarkable indeed to see how rapidly the forces of evil are gaining ground in these days in both Church and State. In all probability it is the apostate condition of professed Christendom that is speeding up the advancement and growth of wickedness in the world at large. Jesus said to His disciples, "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." (Matt. 5:13). Salt is a purifier and a preservative; so Jesus leaves the impression that true Christianity has a purifying and preserving influence on the world, and this we know to be true from observation

and experience. When we make a comparison of the present condition of professing Christendom at large with what the scriptures teach should constitute Christianity, one can only conclude that surely, the salt has almost lost its savour. True, there is yet a faithful few whose faith and practice harmonizes with what the scriptures teach but numerically they are small, so much so that they are considered a nonentity by the apostate multitude which is recognized by the world as the Christian church.

Another matter that is of great importance to those who are yet faithful, is the fact that gradually this great host of wickedness under the cloak of religion and in the world at large, is encroaching upon the rights and liberties which we have always considered

were ours. Several generations ago our forefathers came to this continent seeking a place to establish their homes where there was freedom to worship God; they endured great hardship and much suffering in order to enjoy this religious freedom. It appears now that the descendants of these God-fearing men are facing the same condition that caused them to flee their native lands. Those same forces, the powers of wickedness, have followed up these persecuted pilgrims and have developed to the place that persecution has set in and worse conditions are threatening. On every hand one can see indications of this.

Christian people are law abiding citizens; they respect civil government and pay taxes as their share in the administration of the same. Since the founding of this government Christian people have enjoyed the protection of those in power in their rights and liberties. Now that the powers of wickedness are coming into control it seems that civil government is threatening a different attitude toward conscientious God fearing citizens. If the present ten-

dency continues we may not only see the protection of civil government removed from us but it's powers may be directed against us in an effort to exterminate such citizens.

The measures being introduced in our legislative bodies in the various states indicate to some extent the popular mind which is a ruling factor and the attitude of these legislative bodies toward these measures indicate to a large extent the trend of our government. Recently we came across an item in the Defender Magazine which is shocking indeed. It reads as follows: "A measure is soon to be introduced into the United States Senate which, if made a law, will close the postal service to Christian periodicals and make it a felony to send the New Testament through the mails." Is it possible that the powers of wickedness have developed in this country to the extent that men of intelligence in positions of responsibility have the effrontery to present such a measure for consideration? It would be bad enough if Christian periodicals were denied mailing privileges, but to make it a

felony (a crime punishable by death or imprisonment) for sending the New Testament through the mails is preposterous. One wonders just what prompted the author of this measure to suggest it. It is our understanding that most measures introduced into our law making bodies are intended to cure certain existing evils. Is it possible that we have men of intelligence in this enlightened country who are of so base a nature that they would insinuate that evils existing are the result of sending Christian periodicals and the New Testament through the mails?

HISTORY OF CHRISTIAN BAPTISM

By O. C. Cripe

Chapter One

It might be good to say a little as prefatory to the object of our writing this essay. In our time, it seems, almost all writers are writing on "deep things," such as prophecy fulfilling, etc., and are to some extent neglecting some of the simple

commands, such as baptism for the remission of sins. We are sorry to say that some brethren who once held that baptism was necessary for our salvation, do now think, as many of the so-called D. D.'s, that water baptism is only an outward sign that an inward baptism if the spirit has been accomplished. That a person is saved without water baptism. For this cause I am raising my pen to give a brief history of triune immersion, the only true mode of Christian baptism.

It will be seen that all early writers always held that water baptism was essential to salvation. With the many modes of baptism as it is in our day and time, most of the popular preachers have come to the conclusion that water baptism is not necessary and with fair speeches have deceived the hearts of the simple.

John the Baptist's Baptism

We have the account of John's baptism recorded in (Matt. 3:1, 5, 6). John received his commission to baptize from the Father. See (John 1:31-33). The Jews had a baptism for proselyters that was ap-

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pointed by the elders for the candidate to dip himself instead of having another person to dip him; but with John He did the baptizing or dipping.

Did John dip his candidates once or three times? This is a question I have often heard. We are of the opinion that he used the three or triune mode, for the following reasons: Because Jesus or His disciples, and John the Baptist were baptizing at the same time near

Judea in the region of Edom near Salim. See (John 4:1-3). Take the commission as recorded in (Matt. 28:19) which we believe takes a three dip action to perform, that being the case, it would suggest that that would be the mode that Jesus' disciples used. And it was known that John the Baptist was also in the same country baptizing. Nowhere do we find that there ever was any one accused them that their baptism was not alike. Hence we must believe that there was no difference in the two baptisms.. Hall, in his history of infant baptism says, "Very learned men in Jewish customs assure me that their way of washing any person or thing that was by the law to have te-villah or solemn washing to do it three times over, so that a vessel that was to be washed was drawn three times through the water." And Mr. Selden says, "It must be the same quantity of water as that where in a proselyte was baptized, whence it is probable that they gave the proselyte a triune immersion." In those days this was called baptizing. The record says, "In those days came John the

Baptist preaching in the wilderness of Judea. Then went out to him Jerusalem and Judea and all the regions round about Jordan, and were baptized of Him, confessing their sins." (Matt. 3:1-6). From this we learn what was understood in those days to be baptism; that it was to immerse or wash three times by drawing or dipping it three times in water and the proselyte was immersed three times. We have nothing in sacred or profane history to teach us that John the Baptist's baptism was anything different from the proselyte's baptism outside that John baptized the candidates unto repentance and the proselyte baptized himself. Thus we feel sure that John's baptism was triune immersion.

A while before Jesus ascended to heaven He gave the "commission," "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." With almost all professed Christian people, this is used as a formality in their mode of baptism, but the meaning that is attached to it is differently

understood. Some hold that only one action is all it teaches, while others, like ourselves, hold that it teaches three actions. One of the strongest opponents against the three action mode is Dr. Conant, a Baptist minister, who was one of the scholars who executed the revision of the scriptures, by the American Bible union. He translated the book of Matthew and published some critical notes with it. In a note on the baptismal formula, he says, "The practice was adopted at an early period of immersion at the utterance of each name. To justify such a practice the form should have been either in the names of, or in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost." James Parvis, a noted English scholar, writing on the subject of baptism says, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, is the same or of the same import as to say, 'Baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost.'" A work by the Christian church called the

Christian Baptist, says, "The very first instituted act of the obedience of faith in and by which the believing worshipper is openly dedicated to be of the household of faith, and the family of God, being baptized into the name of the Father, whom the whole redeemed family in heaven and earth is named. And into the name of the Redeemer, the Son and heir of all things, who makes His people free, and into the name of the Holy Spirit, the sanctifier, the comforter and perfecter of the saints." We have two witnesses which say that the baptizing in the name of the Father and of the Son, and of the Holy Spirit, it equivalent to just what Dr. Conant says would have to be to justify Triune immersion. Hence we conclude that trine immersion is the mode that our Saviour, Lord Jesus Christ, taught in the commission. Liddell and Scott, in their Greek-English Lexicon defines Baptizo to mean "To dip repeatedly." James Donnegan and Edward Robertson, in their lexicons also say that Baptizo means to immerse repeatedly into a liquid.

The New Testament teaches that the purpose of water baptism was for the remission of sins. Peter told the convicted Jews, on the day of Pentecost, to "Repent and be baptized every one of you, in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38). Paul says that Ananias told him, "Why tarriest thou? Arise, be baptized, wash away thy sins." (Acts 22:16). These scriptures are what the Lord intended for baptism. Peter, writing to the brethren that were scattered, perhaps on the account of persecution, said, "The like figure whereunto even baptism doeth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." (1st Peter 3:21). The Saviour said, "He that believeth and is baptized shall be saved." (Mark 16:16).

But some will say that Cornelius received the Holy Spirit before baptism. That is a fact, but the Lord did that to convince the Jews that He had accepted the

Gentiles to be partakers with the Jews in their spiritual things; but there is no promise in the New Testament that I know of that the Holy Spirit is given before baptism. If the Lord sees fit to give some the Holy Spirit before complying with the required means He has provided in His word, that is in His hand.

The Brethren church, from its organization has always held that trine immersion was the only true baptism, and that faith, repentance, confession and baptism was the means that the Lord gave that men and women might have their sins blotted out, and the reception of the Holy Spirit. Perhaps in forth-coming chapters we may have more to say on this point.

Salida, California.

WHAT WILL THE HARVEST BE?

J. H. Beer

The result of some sowing is manifest failure. It has no stalk, self-conceit vainly endeavors to produce a reputation, self-righteousness strives unsuccessfully to ob-

tain salvation, human wisdom idly struggles to make a new gospel. Mere idlers and talkers pretend to be useful, but it is a delusion. What appears to be accomplished soon vanishes; great talk but no stalk. He who spends his life without faith in Christ and obedience to His will, may dream of a happy future, but he will be deceived—it has no stalk. Why do men live for folly and dote on vanity? The result of many sowings is unsatisfactory, the bud shall yield no meal. The man lived for pleasure and found satiety, he lived for fame and gathered vanity, he lived for self and found misery, he lived by his own religiousness but reaped no peace of mind and no real salvation. The result of many sowings is personal disappointment. If so be it yield the stranger shall swallow it up. Without God nothing is wise, strong or worth doing. (Ps. 39:6) "Surely every man walketh in a vain shew, surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them." (Vr. 7). "And now Lord, what want I for? My hope is in Thee." He heapeth up riches and knoweth not

who shall gather them, his heir's forget him, and strangers swallow up his savings with gratitude. Only to live unto God is a wise saying. May the Lord utterly destroy all our sowing to the flesh, lest we reap corruption. (Gal. 6:8). Sow to the spirit and reap life everlasting, a life that never ends. There is no condemnation to those who are in Christ Jesus who walk not after the flesh, but after the spirit, for the spirit of life in Christ hath made me free from the law of sin and death, but there is condemnation to those who walk after the flesh. He that soweth to the flesh shall of the flesh reap corruption. May the Lord Jesus supply us with good seed and bless us in the sowing. What will the harvest be? Oh, for a consecrated life. He that goeth and weepeth, sowing precious seed, shall doubtless come again, rejoicing, bringing His sheaves with Him. You cannot sow the seeds of evil and reap a golden harvest. Be not deceived, God is not mocked. "Whatsoever a man soweth that shall he also reap."

Denton, Md.

THE RESURRECTION

Jennie Helm

As we near the Easter time and behold nature awakening to a new life; the grass coming forth in a carpet of green, flowers blooming and all nature putting on new life and activity, our hearts rejoice and we say, "This is glorious." As we rejoice in the glories of the Easter time, our minds are carried back to a morning far more glorious; the first Easter morning this world ever saw.

What made it a morning of such glory and power? Let us look at the picture of the preceding days. The son of God had been nailed to the cross. Yes, Jesus had been crucified and buried. A dead Christ, broken hearted disciples and a sealed and guarded tomb. But that first Easter gives us another picture. Angels came down from heaven, the earth trembled and soldiers became as dead men. The tomb gave up its treasure. Women, going to the tomb to embalm His body with sweet spices, found an empty tomb and an angel from heaven.

What was the first Easter message? "He is not here, for He has risen as He said." What was the command? "Go and tell." Who were the first messengers? Women. The message of the resurrection of our Lord was communicated in the same way as the false message that brought sin into the world, from an angel to woman, from woman to man and from man to the world.

Jesus had conquered death and the grave; the most glorious victory this world ever witnessed.. What did this wonderful victory prove? The truthfulness of Christ's own words. (John 2:19). "Destroy this temple and in three days I will raise it up." (Matt. 17:22-23). The Son of Man must be betrayed unto the hands of men and they shall kill Him, and the third day He shall rise again." It is the crowning proof that Jesus is the Son of God, that death does not end all and that there is immortal life beyond the grave.

Brother, sister, what does the resurrection of our God mean to good and evil? It is the event of this morning that has caused Sunday to

be a holy day. "Jesus laying in the tomb on the Jewish Sabbath and the Passover Sabbath signified that His people should be dead to the Jewish feast and other parts of the ceremonial law. Jesus finished His work of the sixth day, rested on the seventh and arose the first day of the week to enter as it were unto a new work." This is why Christians meet on the first day of the week to worship their maker.

Upon the resurrection of our Lord from the tomb rests all our hope. True, without Calvary there could have been no resurrection but without the resurrection there could have been no salvation. The atonement could not have saved us if Jesus had not gained the victory over the grave. Paul says, "If Christ be not raised your faith is vain, ye are yet in your sins." Is the fact that Jesus arose any assurance that our bodies will come forth from the tomb? Many Bible students tell us there will be no literal resurrection of the body. But why not? Have we any proof that Jesus' body came forth? The tomb was empty. Angels came down and rolled the stone away, not

that Jesus could come forth, but that the disciples might behold the empty tomb a proof to them that He had risen. Did he not eat with them, and did He not show them the nail prints in His hands and feet, and the spear wound in His side, to convince the doubting ones? Then why should we be in doubt? Did not the bodies of many of the saints come out of their graves and enter Jerusalem after the resurrection?

Now is Christ risen from the dead, and become the first fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive, Christ, the first fruits; afterward they that are Christ's at His coming. (1 Cor. 13:17-18). And though after my skin worms destroy this body, yet in my flesh shall I see God. (Job 19:26).

Paul in (1 Cor. 15:36-37) says, "But some will say, how are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. But God giveth it a body as it hath pleased Him and to every one His own body." (1 Cor. 15). (John 12:24) tells us, "Ex-

cept a grain of wheat fall into the ground and die it cannot bear fruit."

If our Heavenly Father had power in the beginning to make man out of dust, has He not that same power today? The elements of which the body was made are in the grave, out of those same elements God can bring the body back to life. Paul says it is a mystery. Cannot we believe even though we do not understand? Cannot our faith bridge the chasm?

Ashland, Ohio.

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. (1 Pet. 5:16).

DOERS OF THE WORD

Alice Helm

God's endorsement of studying the Bible is "Search the scriptures." We must know the word if we would be doers of the word. Standing loyally by the Bible no matter what it calls us to do or where it calls us to go or what it calls us to say. When the young lawyer came to the great Burden Bearer, the lowly man of sorrows with the question

as to which is the great commandment, Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, this is the first and great commandment, and the second is like unto it Thou shalt love thy neighbor as thyself. On these commandments hang all the law and the prophets." (Matt. 22:36-40). What does it mean to love my neighbors as myself? Is my neighbor hungry, poorly clad, does he have but scant fuel to keep his room warm? Does he have no money to buy medicine for himself and loved ones if they are sick? Are we willing to go and watch by the bedside of his sick companion or child while the tired one rests awhile? Will I supply his needs? Do I like good things to eat once in awhile other than the bare necessities of life? Perhaps an orange or a banana or an apple or a fig would taste good. Am I willing to minister to him as best I can? If I see a fallen brother or sister, am I willing to extend a helping hand and help the fallen ones back to the path of rectitude? These are tests of our

love. Don't give the fallen one a push. Never! At one time Paul said, "If meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." It was the Bible standard of love that prompted him to give up a lawful privilege for love of his weak brother. He said, "When ye sin so against the brethren as to eat flesh and wound their weak conscience, ye sin against Christ." In these days of soft drinks and wine and beer do we say, "It is lawful, I can drink if I want, It will do me no harm." Am I sure it will do me no harm? How about my weak brother or sister who may be led down to destruction? What is the measure of my love? What is the measure of yours? Will we abstain for love if not law? How about my brother living away from God, perhaps in heathen darkness? Will I sit at ease and let him die for want of light? Will I do all that I can to give to others the light that came down from heaven? If I do not, will I insist on calling myself a follower of Him who left His Father's house and all the endearing associations of

heaven and came to redeem the lost in this desert of sin? This is a test of my love for God. The Bible requires that we put God first, away above everything else. Even above our own desires, parents, brothers, sisters or friends. God will have the whole heart or none of it.

At the Cana wedding Jesus' mother said to the servants, "Whatsoever He saith unto you, do it." They were obedient to Him and received the best wine of all. In the civil courts to break the law at one point condemns a man, even though it be a seemingly small offense. The inspired writer, James, says, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

It is necessary that we study the Bible for ourselves that we may know what God requires of us. If we call upon our hearts to God the Spirit will guide us in our search for the truth as it is in Christ Jesus.

A spring of fresh, sweet living water bursting up out of the ground has its source far down in the earth, an invisible power forces it up to gush forth and bless the earth. In the heart of the

followers of Christ there is an unfailing fountain of truth and love bubbling up and giving out smiles, kind thoughts and words and loving deeds bearing witness to the life of God abiding within. Do we love our neighbor as ourself? If we can answer, "I do," we are ready to consider whether we love God or not.

R. R. 2, Ashland, Ohio.

THE REALITY OF CHRISTIANITY

D. W. Hostetler

In Acts 11:26 it is said that "The disciples were called Christians first in Antioch." The title, "Christian," applied to the disciples is a wonderful title. A greater title cannot be given to man. What does it mean to be a Christian? "A believer in Christ." It also embraces the idea of being a member of the church of Christ. A Christian is a person whose life and character conform to Christ by obedience to His teaching. Christianity means "Christ-like" in life and character.

Now is the Christianity of Christ a reality in man's

life? Or is it an imaginary something of the mind? "Reality" means "actually existing, a fact, truth or veracity." The writers of the New Testament stated facts.

The reality of Christianity depends on there being a Christ and on the authenticity of the scriptures, and on whether inspiration stated facts. Peter one time said, "For no prophecy ever came by the will of man: but holy men spake from God, being moved by the Holy Ghost." This teaches that God communicated His word by the Holy Spirit to the mind and heart of man, and that inspiration is the act of the same Holy Spirit writing the word revealed. We believe that what we have in the Word concerning Christ are facts. Christ was real, and was what He was revealed to be, the Son of God, the Messiah, Jesus Christ, the anointed Savior.

Christ was miraculously conceived by the Virgin. It was supernatural, contrary to the laws of nature. The angel said of Mary, "For that which is conceived in her is of the Holy Ghost." It was not a human conception, but Infinite. And around that Infinite concep-

tion was built human flesh and blood. So this child that was born of the Virgin Mary was the Son of God.

Since Christ was real, the Christianity of the New Testament is real, and to be received and lived. This brings to the experience of man the real essence of Christianity.

Christ was both human and divine and was born to be the savior of mortals—to save them from sin. He was without sin. He lived a life of sinless perfection. (2nd Cor. 5) "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." He did not become contaminated with sin. He knew no sin, and when we accept Him as our Savior we become the righteousness of God in Him. (1 Peter 2:22) Peter speaking of Christ says, "Who did no sin, neither was guile found in his mouth." (1 John 3:5) "And ye know that he was manifested to take away our sins; and in Him is no sin." Christ lived a life of sinless perfection that He might be our Savior. Had He sinned He could not be a Savior.

The Christianity of Jesus Christ is a real, living, in-

dwelling and abiding Christianity. It enriches life and is the only thing that makes life worth while.

In (Matt. 24:24) Jesus said, "For there shall arise false Christs and false prophets." Now if there is no true Christ, how can there be false Christs? If there are no true prophets, how can there be false prophets? There cannot be a counterfeit unless there is the genuine. So there is a genuine Christ and Son of God that came from heaven to save sinners.

Jesus one time said, "For many shall come in my name saying, 'I am Christ; and shall deceive many.'" If there is no true Christianity how can people be deceived in a thing that does not exist? These false Christs are deceivers and the outgrowth is a false religion, a false Christianity, which is strong proof of the reality of true Christianity.

Now when we have Christ in the heart and life, then we have true Christianity. And Paul teaches us that, "As many of you as have been baptized into Christ have put on Christ." We in Him and He in us. That is why Paul said, "Therefore

we are buried with Him by baptism." "Baptized into" means "to be inside of" as to come into a room or into a house, designating motion or direction, and also designating a change from thing to another or one state to another. Baptizing into Christ is bringing out of a state of sin into Christ, a state of Christian living. For this reason it takes an immersion or planting. We have been translated from the power of darkness into the kingdom of God's dear Son.

In the fourth chapter of first Peter we are told that we should not suffer as a murderer, or a thief, or as an evildoer, or as a busybody in other men's matters. "Yet if any suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." To suffer as an evildoer would be suffering the penalty of a broken law and would be grievous. But to suffer as a Christian would be persecution for righteousness' sake, and this would be glorifying God. To suffer persecution for righteousness' sake proves the reality of Christianity. Paul said he "Took pleasure in infirmities, in reproaches, in

necessities, in persecutions, in distresses for Christ's sake." To suffer all these things for Christ's sake shows that the Christianity of Jesus is a real Christianity.

Peter speaks about the fiery trials which should try us, but says that we should rejoice in that we should be partakers of Christ's suffering. To sum it all up in a few words, to suffer as a Christian proves the Christianity of the Bible true.

If we accept Christ to be our Savior, and are in possession of Christianity, we become partakers of His suffering, we are children of God, and shall be heirs of God and joint heirs with Christ. If so, let us suffer with Him. And Paul takes us a bit further here, for he says that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. We are made to realize that the suffering for Christ is not to be compared with the joint heirship with Christ in glory.

Christ's resurrection is the crowning proof of the reality of Christianity. For Paul says in (1 Cor 15) that if Christ is not risen our

preaching is vain, that he was a false witness, that our faith was vain, that we are in our sins, and all those who died in Christ are perished.

So we are happy in the reality of the Christianity of our Lord. And it is our privilege to accept it and live it to the enriching of life beyond human conception.

N. Manchester, Ind.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." (2 Peter 2:1).

NEWS ITEMS

BETHEL, PA.

We, the Dunkard Brethren of the Bethel congregation, at Frystown, expect to hold a series of meetings starting Sunday morning, April 11, at 10 a. m. Our elder, brother J. L. Myers, promised to be with us. We extend a hearty invitation to you all to come and enjoy the meeting and pray for its success.

Sister Ebling, Cor.

OBITUARY

Solomon Holsinger, son of John G. and Louisa Holsinger, was born in Preble county, March 8, 1862, and departed this life very suddenly February 15, 1937; age 74 years, 11 months, 7 days. He leaves two brothers, Andrew and Wesley Holsinger at home and one sister, Louisa Holsinger of Eaton and several other relations. Mr. Holsinger lived his entire life in Preble county.

He was a man of few words but a true example of honesty, kindness and a good neighbor.

THE UNWRITTEN GOSPEL

There's a gospel according to you,
Men are reading every day;
As they read it according to you,
Do they find the heavenward way?

If men followed the gospel by you,
Would it lead them to the Lord?
If they lived it according to you,
Would they have a grand reward?

Are you easing some other one's
load

By living dad by day?
Are you smoothing the other man's
road,
Helping him along the way?

There's a gospel according to you;
Are you always to Jesus true?
Do men see that better way,
In the gospel according to you?

—Selected, Laura Ebling.

THE BIBLE MONITOR

Even though I'm very small,
A large message I contain;
The Gospel call I bring to all,

From sin we must abstain.

True, by some I am abused,
Yet why should I be sad?
For by many I'll be used,
To make the reader glad.

When purse strings open wide,
Much larger I will grow;
So I may take the truth to guide,
God's people here below.

And I will often come,
And patiently wait;
For you to scan my pages o'er,
E'en the hour is late.

I hope from writer's pen,
Each thought and word that's
given;

May come through earnest prayer,
And win lost souls to heaven.

I want to hear good news
Of churches far and wide;
Who bravely try His will to do,
Through faith they shall abide.

Sometimes some news is sad
When some are called away;
And yet, let's just be glad,
We too may go some day.

May I loud warning make,
With no uncertain sound;
And thus the gospel take,
Wherever man is found.

So watch and pray and give,
That I man larger grow.
To carry on this work of His,
In this vain world below.

According to thy Word,
Time will not be long;
May we be faithful as a bird,
With deed and thought and song.

—Sarah E. Yontz,
Goshen, Ind.

OLD AGE

Our sojourn in this changeable world

Is nearing now the end;
And we are coming to the goal,
To meet our blessed friends.

And as we fold our tent away,
And watch the setting sun;
We're happy in the joyful thought,
Our race on earth is run.

We love the truth He gave to us,
Through His beloved Son;
It was to us the polar star,
Our guide 'till life is done.

He made us heralds of the truth,
To tell it all abroad;
That all mankind can now be saved
If reconciled to God.

We bore a part, an humble part,
In that good work of Grace,
That gave the doctrine to the world,
That saved our fallen race.

We soon shall lay our armor down
And close our record here,
Although our work is not complete,
We've nothing now to fear.

We trust there will be no sad farewell,

When we shall pass away;
For we are going to a land
Of bright and perfect day.

Life's twilight hour is now at hand,
And soon will darkness come;
And we will take our last long sleep
And then wake up at home.

—H. M. Barkdoll.
(I am now 95 years old).

THE TREND OF AMERICA

Civilization (Decreasing)

Temperance	Honesty
Good Will	Industry

Clothed	Day of Rest
Worship God	Marriage Sacred
Good Moral Laws	

Heathendom (Increasing)

Drunkenness	Greed
Savagery	Robbery
Murders	Bribery
Nakedness	Child marriages
Worship idols	Child courtships
Adultery, etc.	Sabbath desecration
Idleness	Repeal of good laws

How does the trend affect my life? Am I going with the crowd to perdition, or am I by the grace of God holding to the standards of God's word?

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
—Isa. 1:18.

A LETTER

(Editor's Note: Recently one of our readers received a letter from an aged elder in the church which he felt would be of interest and helpful to others, so we are passing it on with names omitted).

Dear brother and sister in Christ:

I was happily surprised yesterday when our mail carrier brought a letter from you. Its contents have been carefully read and noted!

You ask one thing I fear I will not be able to grant; that is a good long letter. I am now past 89½ years of age, which explains my reason.

I am living with my daughter. I have plenty to eat and a good place to sleep—very essential ele-

ments for one of my age. A visit to out basement shows a good stock of fuel and canned fruit, for which we are thankful to the Giver of All Good.

Our past summer was very warm and dry in the fore part, yet the farmers got a fair crop of oats, light hay and poor pasture. I would say about one-third of a crop of corn. As to what I think of the times, you will find recorded in Luke 21:25,26, to show that period. Think of the millions of dollars spent to alleviate suffering in our own country, the Italian-Ethiopian war and the distress and anxiety it caused the nations of the world, fearing another world war brought on by it. Also think of the world's peace conference which wasn't able to formulate a plan of peace that the nations could agree on but have kept the world in confusion for years.

The Jews must return in great numbers and build a temple before the rapture of the church, 2nd Ths. 2:2-4, which will be immediately followed by reinstating the Jews, Daniel 5:27, as they were before crucifying our Savior. See Dan. 5:22, 23, Gabriel's message, the 24-27, a vision of years, not days. Zech. 5:5, for prophecy. Matt. 21:1-12 for fulfillment of prophecy. Jesus coming as king, not babe.

In regard to Roosevelt's defeating Landon in the election it was a surprise to thousands. I am no politition, taking no part in electing the commander in chief of the armies and navies in the United States of America, but when Roosevelt took his seat in the presidential chair the country was in a critical condition. Something radical had to be done and that had

to be done quickly. Nearly all the manufacturing establishments of all sorts were closed down or run on short time, throwing thousands of thousands out of work, bringing them to desperation. Ware houses, stores, sheds, elevators, corncribs and granaries were filled to their capacity with manufactured articles and farm products and with little or no sale for anything. The wheels of business were clogged, laborers could not get work or money which was in the hands of the rich, perhaps locked up in the vaults of Wall street. The critical time had come, but Roosevelt's rash action of raising an enormous sum of money, aiding the needy and starting the wheels of business rolling, at least for a time. What the outcome will be God only knows.

One thing certain, according to prophecy and revelations, we are living in the last days of the Gospel dispensation preparing for the revival of the Roman empire and the restoration of Judea. Rev., 13th chapter. Watch Mussolini and Italy, now the terror of the world. Knowing the condition of the world as it is at present with confusion, turmoil, preparation for war and yet crying for peace, I am glad I was born June 12, 1847.

I notice what you say about the church and its standing in prayer. A sad, sad condition indeed. If my memory serves me right, I left the Methodist church and united with the Dunkard church 63 years ago last May, because I thought the latter church was living closer to the gospel requirements. Since that time a church, taking the name of The Church of The Brethren sprang from the Dunkard Brethren.

and is now following much closer to the Methodist and all popular religions in form of worship, dress, taking part in politics, church festivals and worldly amusements of all sorts, such as baseball on Sunday, etc. One thing certain. If the Dunkard church was right 60 or more years ago its principles are right today. God's word has not changed. The sad thought is that so many who were baptized into Christ, vowed to live faithfully unto death, should have been overcome by the enemy of souls, lead into pride, worldly pleasure and away from the simplicity of the gospel, for which they must give an account to God.

Thank the Lord for Rev. 2:7, 11, 17, 26, 3:5, 12, 21. Notice to the individual that overcometh, regardless of the churches wandering, a glorious promise. Let us strive to be one that overcomes.

The book of Revelations is a wonderful book. Chapter one, verses 12 to 18 shows symbols, Jesus' purity of life, brightness of His path, powerful sound of His voice, word, etc. Chapters 2 and 3 give the churches' history in advance.

The address to each of the seven churches is worded just the same. To or unto the angel of the church of ——— write these things saith: The introduction, I know thy works. The warning to individuals. He that hath an ear, let him hear what the Spirit sayeth unto the churches, and to those that overcome; to him that overcometh will I give.

Well, I have tried to comply with your interesting request, but I fear you many find trouble in reading and gathering my ideas.

I am failing fast and know that soon I must pass to the Great Beyond, but I believe there are now faithful ones living who will not suffer in pain of death but will be changed in a moment. 1st Ths. 4:13-18. My wish is that you both may be among that happy throng.
Your brother in Christ.

THE BELIEVER AND UNBELIEVER

J. D. Brown

Mark 16:16

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

The best definition, in my judgment, to the word believe, is taking God at His word, that is real belief. Unbelief is denying God's word.

"He that believeth and is baptized shall be saved." He that taketh God at His word and is baptized, shall be saved. I believe it is possible for a man to be baptized and still not be willing to take God at His word in all things.

The word, believe, implies the whole gospel. He that believeth the whole gospel and is baptized shall be saved. It takes the whole gospel to save a man. Man

liveth not by bread alone but by every word that proceedeth out of the mouth of God.

Jesus said in (Matt 5:19) "Whosoever therefore shall break one of the least of these my commandments, and teach men so, shall be called the least in the kingdom of heaven." Taking God at His word enforces every command. It produces loyalty to God and brings about obedience to God's word. "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings." (John 14:23, 24).

He that believeth not the whole gospel denies God's word, and some times before men. "He that denieth me before men, him shall I deny before my Father which is in heaven."

"He that keepeth not God's commandments knoweth not God." (1 John 2:4-5). He is classed with the ungodly, David says in (Psa. 1:1). "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat

of the scornful." (Vr. 2). "But his delight is in the law of the Lord, and in His law doeth he meditate day and night."

We do not find the true believer walking in the council of the ungodly. The real believer knoweth not the voice of the ungodly. Jesus said, "My sheep they hear my voice, and they follow me. They know not the voice of strangers." When the ungodly commence to dictate for the believer, the believer is unable to understand, because it is altogether out of harmony with the teachings of Christ.

I am sorry to say we have lots of good-meaning people walking in the council of the ungodly worldly churches of our land today, who are the enemies of the church of Jesus Christ. (John 15:19), also (Jas. 4:4). "Not only standing in the way of sinners, standing between God and man, not willing to enter the true church themselves and are a hindrance to those that would enter, as Jesus said to the Pharasses, "Ye close up the kingdom of God against men."

Not only walking in the council of the ungodly and standing in the way of sin-

ners, but are also sitting in the seat with the scornful, sitting with those guilty of scorning at the true word of God. There are those who are not willing to take God at His word. They are convincing lots of good people, they are going to heaven on disbelief, when my text says plainly that they shall be condemned.

Baptism, feetwashing, the holy kiss and all those things which are not popular with the world, are stumbling blocks for them, because of unbelief. (1 Pet. 2:8). "And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient." (Rom. 9:32, 33). Also Jesus teaches in (Matt. 6:24). We cannot serve two masters. We are either sowing seeds of belief, or we are sowing seeds of unbelief. Paul says, "Whatsoever a man soweth that shall he also reap; if he soweth to the flesh, he shall of the flesh reap corruption.

In (2 Cor 6:14-18) Paul plainly shows, "Righteousness cannot fellowship with unrighteousness any more than light can fellowship with darkness." We are commanded in (Jas. 1:27)

to keep ourselves unspotted from the world. Those spotted Christians are trying to serve two masters. We learn in (Eph. 2:19) our citizenship is in the church. We are no longer a citizen in the world. Paul here in this scripture drew a line of distinction between the world and the church, showing it impossible to serve two masters.

Paul also says in (Gal. 5:17). "For the flesh lusteth against the spirit, and the spirit lusteth against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would."

Paul shows clearly that the child of God cannot indulge in the things of this world, "flesh," because they are contrary to the spirit.

"For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one body." The world is not included, as we cannot drink into the world, and at the same time in the church.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter

in through the gates into the city." (Rev. 22:14).

Poplar, Mont.

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. (1 Pet. 5:14).

TRUE VALUE

Vernie Diehl

"See ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6:33). Most people seek things instead of God. It is quite natural for folks who know nothing about our heavenly Father, to be concerned about things. Things do not satisfy. It is very important that all of God's children should understand there will be no difficulty about things. God knows our needs. (Phil. 4:19). "My God shall supply all your needs according to His riches in glory by Christ Jesus." The children of God are to set their hearts upon the things of God and the promotion of His interests.

(Luke 12:32) "Fear not little flock; for it is your Father's good pleasure to give you the Kingdom." Believers are a "little flock." They always have been. There may be a multitude of professed believers, but the number of those who really and truly believe are few. They may be mocked and persecuted, but they need not fear; for they have a bright future. Consider the ravens and the lillies. God's people do not seek what they shall eat or drink or wear, nor are they of a doubtful mind. (Luke 12:23). "The life is more than meat, and the body is more than raiment." This is not meant to encourage laziness, idleness or slothfulness. God's people should be the most diligent people in all the world. Order is heaven's first law. We will find guidance in (1 Peter 3) as to one's adorning.

The weakness of faith—There is no anxiety, no disturbing care where there is faith. We must deny ourselves and give up anything and everything which stands in the way of trusting the Lord and following spiritual interests. We must get away from worldliness and self

devotion. What we love shows what we are. A divided heart does not please God.

Food perishes, clothing wears out, the body dies, but the soul lives on and on. Most people have adopted the standards of the world because we have world standards of wisdom and world standards of prosperity.

There are believers who, without advertising their methods, devote themselves and their labors to the Kingdom of God, ask nothing of men, but get their needed substance from one who gives all these things.

Too many churches spend too much time with political and social affairs and neglect the deeper spiritual interests. "Success is too often spelled with the dollar sign." True value is faith in God, love to our fellow man and seeking to promote God's interests.

Nokesville, Va.

CHARITY

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift

of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 14:1-9).

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be

the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 4—I Kings 2:1-12.
 Apr. 11—I Kings 3:1-28.
 Apr. 18—I Kings 8:1-21.
 Apr. 25—I Kings 8:22-53.
 May 2—I Kings 8:54-66.
 May 9—I Kings 11:1-13; 26-43.
 May 16—I Kings 12:1-33.
 May 23—I Kings 13:1-34.
 May 30—I Kings 17:1-24.
 June 6—I Kings 18:1-20.
 June 13—I Kings 18:21-46.
 June 20—I Kings 19:1-21.
 June 27—I Kings 21:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 4—Rebekah at the Well. Gen. 24:1-27.
 Apr. 11—Esau Wrongs Himself. Gen. 25:27-34.
 Apr. 18—Isaac the Peacemaker. Gen. 26:12-22.
 Apr. 25—Jacob Wrongs His Brother. Gen. 27:18-29.
 May 2—Jacob's Strange Dream. Gen. 28:10-22.
 May 9—The Meeting of Jacob and

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Esau. Gen. 33:1-17.

May 16—Joseph and His Dreams.
 Gen. 37:1-11.

May 23—Joseph Sold into Egypt.
 Gen. 37:12-36.

May 30—Joseph and the Butler and Baker. Gen. 40:1-23.

June 6—From Prison to Palace.
 Gen. 41:1-46.

June 13—Joseph and His Brothers in Egypt. Gen. 45:1-28.

June 20—Joseph's Father Moves to Egypt. Gen. 46:1-7.

June 27—Review: The Lessons of Genesis.

BIBLE MONITOR

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No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A NEW ERA

It is apparent even to a casual observer that a great change is taking place in governments the world over. Secular papers are giving much space to items concerning this change as it progresses in the various nations of the world. It has reached the stage where it might be wise for all true Christian people to give the matter careful consideration, as it will doubtless vitally affect our lives in the near future.

Of late years much has been heard about the "transition" going on in the churches that has been in evidence on every hand, and the great majority of professing Christians have surrendered to the popular interpretations and theories of the "Modernists." This transition was the result of

a new philosophy of religion which is definitely "anti-Christ," and it has swiftly robbed all who surrendered to it of their power and prestige as Christian people. This condition, we believe, has much to do with affairs developing in our country at the present time.

We are now confronted with a "transition" in government, and vital changes are taking place with great rapidity. In connection with these changes much sensational, spectacular and dramatic activity is noted. This no doubt is intended to keep the minds of the people off of the vital things that are being done and folks in general seem to be unaware of the seriousness of the situation. This transition is the result of a philosophy of government which recognizes no higher power than man, and it is sweeping the

world with almost unbelievable speed. In the various nations it is known by various names but it is the same philosophy and doubtless the same power is back of it in each nation. It is mentioned as being something "new," but upon investigation, about the only thing new about it is the name. The tyrants and despots of old had the same philosophy.

Recently we noticed in a secular paper where the present age with its prevailing philosophy of government (the dictator) was depicted as the era of the "strong man." This suggests to us some prophecies of the Bible regarding a condition which is to exist previous to the end of the world. Having seen the fulfillment of so many of the prophecies regarding the "last days," it now appears we are to behold more. If this same philosophy of government is applied to the whole world it will result in a "world dictator," who would be in complete control. It will be noted that in the nations where this philosophy of government has come into complete control that the man in authority is a god-

less, vulgar, unmerciful and immoral person.

The Apostle Paul, in speaking of the coming of our Lord, warns us with these words, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (II Thes. 2:3-4). He also states that the "mystery of iniquity," which was to lead up to the advent of this man of sin, was already working in his day, although there was a power that was holding it in check until the proper time, "and then shall that wicked be revealed." From this it appears that we may shortly behold the culmination of the forces of evil through human instrumentality.

John the Revelator speaks of a time when a beast shall arise with power given him over all kindreds, tongues and nations which shall blaspheme against God and require worship and servitude of the human family.

In view of this it might be well for us to meditate on these things. The prophecies are being fulfilled, and this is an indication that the return of our Lord to earth may be near at hand. "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised) and let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:23-25).

NOTICE

As already announced, our 1937 General conference is to be held at the Yellow Creek Lake Camp ground in Indiana. This camp ground is located about 47 miles west of Fort Wayne, Ind., and just seven miles north-west of Silver Lake, Ind. Announcement as to bus and rail connections will follow later.

The camp ground is well equipped to take care of gatherings such as ours, having a good sized audit-

orium, electric lights, sanitary system, lodging quarters and dining hall.

Lodging will be \$1.00 per night for double bed and 75 cents for a half bed. Beds with springs and straw tick cost 70 cents per night.

Meals at the dining hall: Breakfast, 25 cents; dinner, 35 cents, and supper at the lunch stand in quantity as desired.

The owners of the ground assure us we will be well pleased with their grounds and their service.

The program for the meeting is being prepared at this time and plans are being made for another edifying conference.

The main conference session will open Wednesday, June 2. Elders sessions and preaching services precede this. The first service will likely be on Saturday evening, May 29, with services to continue from this both day and evening.

Remember the time and place of this meeting and be there to enjoy it.

Another announcement will follow this one giving roads leading to the place.

Committee.

BIBLE MONITOR

West Milton, Ohio, Apr. 15, 1937

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DIVERSITY OF TONGUES

J. H. Beer

Speaking in tongues when referred to, has reference to known dialects or languages. (Acts 2: 6-7). Language and tongues are synonymous and refer to the same thing. They were confounded, because every man heard them speak in his own language. This event was the fulfillment of Joel's prophecy and there

appeared unto them cloven tongues like as of fire and it sat upon each of them. This was a visable sign. And they were all filled with the Holy Ghost, and began to speak with other tongues or other languages. See (vs. 6). As the Spirit gave then utterance. This was the fulfillment and execution of Joel's prophecy. This was not a confusion of noise that neither the maker or the hearer could not understand. It shall come to pass that whosoever shall call upon the name of the Lord shall be saved. (Vr. 21). Three things are necessary in order to obtain a high understanding of God's word. The first thing is to know who is speaking; the second is to know who is spoken to, and the third is to know what the speaker is talking about.

Peter stood up with the eleven and told the audience that they were guilty of crucifying Christ, the Son of God, who is the Savior of man; proven so by miracles, signs and wonders; and they, by hearing the Gospel preached in their own languages, were permitted to carry the message of Salvation back to their countries and neighbors in their own

tongues.

We turn to (Acts 10), the account of a certain man in Cesarea called Cornelius. He was a devout, God-fearing man with all his house. He gave many alms to the people and prayed to God always. God appeared to him in a vision, saying, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon, a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa.

"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending

unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air. And there came a voice to him, rise, Peter; kill and eat. But Peter said, not so, Lord, for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, what God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.

"Now when Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there. And while Peter thought on the vision, the Spirit said unto him, behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him

from Cornelius; and said, behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius, the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

“And on the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet and worshipped him. But Peter took him up, saying, stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man

common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?” Cornelius states his vision to Peter, saying thou hast well done that thou hast come. Peter was made to realize that God is no respecter of persons; that in every nation he that feareth God and worketh righteousness is accepted of Him.

While Peter spake these words the Holy Ghost fell on all them that heard the word, and they of the circumcision which believed were astonished as many as came with Peter, because on the Gentiles was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnifying God. Then answered Peter, can any man forbid water that these should not be baptized which have received the Holy Ghost? (Acts 10:11, 11:15). The purpose of these visions was to convince both Jew and Gentile that salvation is for all who believe and accept Christ. Nothing short of Peter's vision would have convinced him that God meant to save the Gentiles. From Peter's

own statement he considered them common and unclean. (Acts 19:1-7). And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. And then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Perfect order without confusion, they spake to edification. In our next article we will notice Paul's instructions to the Corinthian church on use of tongues.

Denton, Md.

HISTORY OF CHRISTIAN BAPTISM

O. C. Cripe

Chapter II

During the latter part of the first century, A. D., there is not very much on record that is considered to be authentic; but we would presume that before the close of this century false teachers already had become plentiful. The Apostle John at the close of his life gives the warning to, "Try the spirits whether they be of God: because many false prophets are gone out into the world." (I John 4:1). There was a class of teachers that called themselves "Gnostic," a Greek word meaning knowledge. Paul warns Timothy of these men saying, "Oh Timothy, keep that which is committed to thy trust, avoiding profane and vain babbling and oppositions of science falsely so called, which some professing have erred concerning the faith." (I Tim. 6:20, 21). In the above the word "science" is translated from this Greek word "Gnostic." Those teachers considered themselves to have thought

out great knowledge, bringing in heresies, doctrine that was at variance with what Paul and the other apostles had been teaching. Those Gnostic teachers assailed many of the doctrines that the Apostles had taught and with fair speeches they deceived and led away many of the disciples from the truth. But with all that, there were many faithful ministers, some of them that were coadjutors with the apostles, and they also taught others the true doctrine as they had learned it from the Apostles.

Justin Martyr was born about 114 A. D. He grew up to manhood in Palestine and studied to be a philosopher. In traveling from place to place he came in contact with an old disciple of Jesus. This possibly was not later than 135 A. D. Meeting at this time an old disciple, we would infer that possibly this disciple had been taught by some of the Apostles. Thus Justin had been taught by one who had the true doctrine. He has left us some valuable writings. He says in his apology for the Christians, to the emperor of Rome, of baptism: "I will now declare to

you also, after what manner we being made new by Christ, have dedicated ourselves to God, least if I should let that out, I might seem to deal unfair in some part of my apology.

"They who are persuaded and do believe these things which are taught by us are true, and do promise to live according to them are directed to first pray and ask God, fasting, the forgiving of their former sins, and we also pray and fast with them and then we bring them to some place where there is water and they are baptized; for they are washed in the water, in the name of God the Father, the Lord of the universe, and of our Saviour, Jesus Christ and of the Holy Ghost. And for this (rite) we have learned from the Apostles this reason, since at our birth we were born without our own knowledge and choice by our parents coming together, and were brought up in bad habits and wicked training, in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and of knowledge, and may obtain in the water the remissions

of our sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, in the name of God the Father, Lord of the universe, and in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who through the prophets foretold all things about Jesus, he who is illuminated is washed."

Most historians say that this quotation of Justin Martyr is the only genuine document in reference to baptism that is extant since the Apostles; let that be true, Justin says that this rite (baptism), which he explained, they received from the Apostles. In the above he says they are washed, "In the name of the Father, Lord of the universe, and in the name of Jesus Christ, and in the name of the Holy Ghost." Mr. Reaves, who translated Justin Martyr's writings into English, remarks on the above passage: "The candidate was thrice plunged under the water, at the naming of the three persons in the blessed Trinity."

In chapter one of this essay, we gave what Dr. Con-

ant had to say of how the commission should read to teach trine immersion, that it should read to baptize in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit. Here Justin gives it just that way.

Another point he gives which they learned from the Apostles is, "May obtain in the water the remission of our sins formerly committed." Ananias told Paul "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." (Acts 22:16). If we understood Justin right, he says that is the way they, in their day, obtained the remission of their sins formerly committed. This doctrine he also says they had learned from the Apostles.

Clement of Rome is by some supposed to have been a disciple during the latter part of the first century, to have seen some of the Apostles, especially the Apostle John; while there are others who claim that he was a contemporary with Justin Martyr. There is a book attributed to him called the "Constitutions of the Apostles." The fiftieth section or

canon, he says: "If any bishop or presbyter does not perform the three immersions of the one admission, but one immersion which is given into the death of Christ, let him be deprived; for the Lord did not say, 'Baptize into my death,' but 'Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' Do ye therefore, O bishops, baptize thrice, into one Father, and son, and Holy Ghost, according to the will of Christ, and our constitution by the Spirit."

This bishop is conceded to have lived near the apostles time and used the same language in his preaching and writing the New Testament scriptures; and surely understood the expressions of the holy writers as was intended by them. He positively says that the three immersions, once at the utterance of each name of the Holy Trinity, was the will of Christ.

Clement of Alexandria was born about forty years later than Justin Martyr. He also used the same language that the Apostles used. Shaff-Herzog Religious en-

cyclopedia says of him, "But whatever he recognized as of Apostle origin, had for him an authority distinct from and higher than that of all other ecclesiastical tradition." He is considered to be one of the best versed in the holy scriptures in his day. Among his many writings he has this to say on the mode of baptism, "Ye were conducted to the water, just as Christ was carried to the grave, and were thrice immersed to signify the three days of His burial."

There is a document called the "Teaching of the Twelve Apostles." It was written near the beginning of the second century. In chapter seven it says concerning baptism, "Thus baptise ye: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Ghost, in running or living water." Dr. Shaff has published, some years ago, an edition of this book, making notes on different subjects. In his note on baptism he says, "Baptism must be administered into the triune name of the Father and the Son and the Holy Spirit. This is the prescribed form of Christ." (Matt. 28:19). The

shorter form into the name of Jesus is not mentioned. The normal and favorite mode of baptism is three fold immersion in living, that is, fresh running water in a stream or fountain."

Salida, Calif.

THE RESURRECTION

Jennie Helm

Part II

As we meditate on what the resurrection of our Lord means to us we are forcibly impressed with the emblematic resurrection in this life. (Rom. 6:4-6).

Our earth during the cold winter, as it seems cold and lifeless, a dreary, barren world, is a symbol of the unregenerated soul, dead in trespasses and sin. As the warm rain and sunshine of spring transforms it into new life and faithfulness, so the sunshine of God's love changes the unregenerated soul.

As Jesus was crucified, buried and resurrected, so must be the soul that is dead in trespasses and sins. It is a blessed thought to know that Christ has so arranged that we can enjoy a resur-

rection, unto life, in this present world.

Before there can be a resurrection there must be death. The "old man" must be crucified, the body of sin must be nailed to the cross. As the company of people, with the disciples, stood on Calvary, they beheld the body of Jesus nailed to the cross. As we gaze on the spiritual cross do we behold the "old man" nailed there? Selfishness, vulgar talk, covetousness, fashion, tobacco, sinful pleasure, etc. Remember "they that are Christ's have crucified the flesh with its affections and lusts."

All things that our Savior has pronounced sinful must be nailed there. Every lust, every carnal desire and every sinful practice. "If any man would come after me, let him deny himself and take up his cross daily, and follow me." Our old man must be "crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin." Then the "old man" must be "buried with Him, by baptism into death." All sin must be buried in the watery grave, that we may come forth a new man, "Alive unto God through

Jesus Christ." If any man be in Christ, he is a new creature, old things have passed away. Behold, all things have become new." Brother, sister, have we left our sins in the watery grave, have we come forth a new man?

Our hearts rejoice to know that the Dunkard Brethren church believes and practices the death, burial and resurrection in this present life.

As truly as our bodies come forth in this emblematic resurrection so will they come forth from the grave.

(John 5:28-29). Marvel not at this: for the hour is coming in which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

If the graves must give up their dead, what can it be but the body as the spirit is with God who gave it.

They that have part in the first resurrection will come forth to meet Jesus as their King. they that have part in the second resurrection will come forth to meet an angry God and to receive

their doom. The resurrection of our Lord means everything to you and me. Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

"Wherefore comfort one another with these words."

"Sing praise! the tomb is void

Where our Redeemer lay;
Sing of our bonds destroyed,
Our darkness turned to day."

R. R. 2, Ashland, Ohio.

NEWS ITEMS

PLAIN VIEW, OHIO

The members of the Plain View congregation met in their regular quarterly council March 18th. Eld. Lawrence Kreider (our elder) presided. We had a very pleasant council and elected our officers for both Sunday school and church for 1937. We also elected our delegates to the District meeting. Sister Nysonger is on the sick list. Brother Kreider admonished us of the necessity of being attached to the true vine instead of some elder, minister or deacon.

Sister Liretta Brower, Cor.

MT. DALE, MD.

Mt. Dale congregation met in regular council meeting March 13th

with Elder A. B. Rice in charge. The business of the church was transacted with a fine spirit prevailing.

Delegates to District meeting are S. P. Rice and E. L. Moser.

Trustee for five years, E. L. Moser.

Sunday school superintendent, Joshua A. L. Rice. Assistant superintendent, S. P. Rice. Secretary, E. May Rice. Treasurer, E. L. Moser.

It was our sad duty to disfellowship one young brother on account of the cigarette habit. We hope the time will come that he may see his mistake and make a full surrender to the Lord.

Our love feast will be at this place the last Saturday of April, 1:30 p. m. We extend a hearty welcome to all of like precious faith to come and help make this meeting one long to be remembered. Your presence and your interest will be greatly appreciated.

We ask an interest in your prayers for the Lord's work at this place that good might be done for His cause and kingdom.

Joshua A. L. Rice, Cor.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council on March 13. The meeting was opened by singing hymn No. 344, after which Brother Koonen read II Timothy 2 and then led in opening prayer. Brother Beery then took charge of the business. All business was taken care of in a Christian-like manner.

Delegates for the District meeting were elected, then Brother

Beery gave some good admonitions to the members in regards to worldliness.

We ask an interest in all your prayers.

Iona Lantz, Cor.

OUR HOPE THAT CHEERS US

No trembling sad farewell

From her quivering lips was heard.

So softly she crossed, the quiet stream

Was not by a ripple stirred.

She was spared the parting of tears,
She escaped the mortal strife.

It was scarcely dying: She only passed

In a moment to endless life.

So low was her Master's call,

That it did not reach our ears;

But she heard the sound, her quick response,

Had never a note of fear.

Weap not for her soul's release,

For earthly care and pain.

She has reached her heavenly home
and rest,

Ere she knew that she was there.

But think of the sweet surprise,

The sudden and strange delight,

She felt as she met her Saviour's smile

And walked with Him in white.

Weep not, as her toils are over,

So our race may soon be won.

Lo, with sandal feet and staff in hand,

The work for the Lord must be done.

Written by Harry M. Barkdoll in memory of his dear wife and companion. She passed away October, 1922.

IN MEMORIUM

In memory of our beloved daughter, Geneva Halderman, who went away six months ago. It has been so sad and lonely here without her.

Death of its sting disarmed, she knew no fear,

But tasted Heaven ee'n while she lingered here.

O, happy saint, may we like thee be blest;

In life be faithful, and in death find rest!

O. T. Jamison and Wife.

OBITUARY

John Sleppy, one of a family of six children, was born on the thirteenth day of March in the year eighteen hundred and fifty-four to John and Mary Sleppy. He passed away at the age of eighty-three years and two days.

His parents and brothers and sisters all preceded him in death. On the eighteenth day of September, in the year 1878, he was united in marriage to Miss Anna Laughman and to this union were born nine children, three having died in infancy and his beloved wife passing away seventeen years ago.

He was a devout member of the Dunkard Brethren church at Englewood, Ohio, always trying to live up to the rules laid down by the church. In accordance with the scriptures he called for the anointing services of the church which were administered by Elders Robbins and Kreider.

Brother Sleppy was very much interested in outdoor life and led a vigorous, active life in spite of his failing health and age. He was a

friend to all, especially to the young, and will be sadly missed by all who knew him.

He leaves to mourn his passing Elmer Sleppy of Ludlow Falls, O.; Mrs. Nina Wissinger of Piqua, O.; Mrs. Martha Hacker of Covington, O.; Perry Sleppy of Laura, O.; Albert Sleppy of Arcanum, O., and Lawence Sleppy of Lebanon, O. There are also ten grandchildren and fourteen great-grandchildren, and many other relatives and friends.

Thou, sweet beloved will of God,
My anchor ground, my fortress still,

My spirits silent, fair abode,
In Thee I hide me and am still.

Funeral services were held at the home of his son, Elmer Sleppy, on Thursday afternoon, March 18th, and at the Brethren church at Pleasant Hill, Ohio, with burial in the Sugar Grove cemetery. Services in charge of Elders Kreider and Robbins.

THE MOMENT AFTER DEATH

"But man dieth and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:10).

In vain our fancy strives to paint

The moment after death—
The glories that surround a saint,
When he resigns his breath.

One gentle sigh his fetters break;
One effort and he's gone!
And lo! The willing spirit takes
Its mansion near the throne.

We strive, but all our efforts fail.
To trace that upward flight.
No eye can pierce withing the veil
Which hides the world of light.

Yet, though we see them not, we
know

Saints are supremely blest;
And freed from sin, and care, and
woe,
And with their Savior rest.

On harps of gold his name they
praise,

His face they always view;
And if we here their footsteps trace,
There we shall praise Him too.

—Selected.

MY FIDELITY

Am I a friend for all times? Is
mine a fair weather love? Do I
cleave to others while they are
above me and can uphold me but
cast them off when they fall into
sorrow? Oh, for the faithfulness
of Ruth! It is better than a crown
of gold, and all the diamonds that
ever shone.

Read Ruth 1.

—Selected.

MY FRIENDS

I am not afraid if I am friendly.
But God will raise up friends for
me. My faithfulness will inspire
fidelity in others and my considera-
teness will make them thoughtful
of me. I would not do good deeds
in order to get a return of good,
but that return is pleasant none
the less.

Read Ruth 2.

We communicate happiness to
others, not often by great acts of
devotion and self-sacrifice, but by
the absence of fault-finding and
censure, by being ready to sympa-
thize with their notions and feelings

instead of forcing them to sym-
pathize with ours.

James F. Clark.

The gospel is a mystery undis-
coverable by mere reason, and
known only by revelation. The
shortest road to any heart is round
by heaven. Pray to God to open the
door and to open your mouth so
as to avail yourself of every open-
ing.

—Selected.

FOLKS WHO KEEP THEIR FEELINGS OUT

There's folks perhaps you know
about

Who wear their feelings inside
out:

No matter what you do or say,
They're always getting hurt some
way.

It hurts them if you preach the
truth;

It hurts them if you warn the
youth;

It hurts them if you preach too
long,

Or fail to sing their "hobby" song.

It hurts them if you fail to pet,
They have their feelings all upset;
You've got to rub their feathers
right,

Or they are wrong enough to
fight.

Sometimes they stay at home and
pout;

You wonder what it's all about.
Then it was some childish toy,
That robbed them of their peace
and joy.

They always blame the other lad,
For everything that's wrong or
bad.

Their children are the best in town,
The best of all the folks around.

It's childish things that cause the
row;

The little pettish things somehow
That bring so many strifes about,
When people keep their feelings
out.

No matter what may mash their
toes,

They blame it on their many foes,
For it's the other fellow's "dirt,"

That always keeps their feelings
hurt.

They need salvation—yes, they do,
To clean them up, and make
them new:

That takes the carnal nature out,
And makes them smile instead of
pout.

'Twill keep their feelings fine and
good,

At home and in this neighbor-
hood.

They'll find their place in church
and pew,

And praise the Lord instead of
"stew."

'Twill put their feelings in their
place,

And put a shine upon their face,
And put a "go" within their soul,
To live for God and reach the
goal.

—Selected.
J. P. Robbins,
Potsdam, Ohio.

CAIN AND ABEL OFFERING

John Sleppy

There were two sons born

to Adam and Eve. Cain was
a tiller of the ground but
his brother a keeper of sheep
and in the process of time
it came to pass that Cain
brought of the fruit of the
ground an offering unto the
Lord, and Abel also brought
the firstlings of his flock and
of the fat thereof. (Gen 4:
3-4). I judge from the above
that Cain and Abel offered
to the Lord a free will offer-
ing in respect to the Lord
or as a token of love. Each
son of Adam offered just
what belonged to each one
and what else could they
do? (Vs. 4) And the Lord
had respect unto Abel and
to his offering, (Vs. 5) but
unto Cain and to his offer-
ing he had not respect and
Cain was very wroth (mad)
(Vs 6). The Lord said unto
Cain (in short, what are you
mad about?) That pleased
Satan that Cain was mad.
(Vs 7). If thou doest well
shalt thou not be accepted?
And if thou doest not well
sin lieth at the door. Did
Cain sin by offering to the
Lord the fruit of the
ground? The above is proof
that he did sin. Do you think
Cain had no faith with his
offering? I think he had
faith but not according to
knowledge. He tilled the

ground according to his knowledge.

Now let us take the word of God to decide this great question. Turn to (Gen. 3:17). Cursed is the ground for thy sake. If God would have had respect to Cain's offering, the Lord would have been Satan's victim because he had respect to that which grew out of the cursed ground. This curse remained on the ground until it was cleansed by water in the deluge in the days of Noah. The cursed period of the ground seems to be close to two-thousand, five-hundred years. (Gen 5:28-29). And Lamach begat a son and he called his name Noah saying this same shall comfort us concerning our work and toil of our hands. Take notice, because the ground the Lord hath cursed. No wonder the Lord had no respect for Cain's offering. It seems that Satan swayed the scepter before the deluge just as he is doing in this day and age of the world. (Gen. 6:5-12). And God saw that the wickedness of man was great in the earth and that every imagination of the thought of his heart was only evil continually. The same is true

today. And God looked upon the earth and beheld it was corrupt for all flesh had corrupted his ways upon the earth. Jesus said to His disciples, but as the days of no-e (Noah) were, so shall also the coming of the son of man be for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, so shall also the coming of the son of man be. (Math. 24:37. (Gen. 6:8). But Noah found grace in the eyes of the Lord and Noah did according unto all that the Lord commanded him.

The earth had been cleansed. This brings us to the second dispensation. (Ex. 22:29. Thou shalt not delay to offer the first of thy ripe fruits. The first of the first fruits of thy land thou shalt bring unto the house of the Lord thy God. Now the Lord had respect for the fruit offering of Jews because he ordered it. If the Jews neglected to offer the fruit of the land they sinned. Now under the third and last dispensation God requires a living offering. (Rom. 12:1) I beseech you therefore brethren, by the mercies of God that ye present your bodies, a living sacrifice or

offering wholly acceptable unto God which is your reasonable service. The first man Adam is of the earth. We are all of Adam's race and need cleansing. Before the sacrifice let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. (Heb. 10:22). But ye are washed but ye are sanctified (set apart, separated from the world), but according to His mercy God saved us by the washing of regeneration (born again). See (Eph. 5:26). That he might sanctify (free from sin, purified and set apart to holy use) and cleanse it with the washing of water by the word that he might present it to himself a glorious church. Pure religion and undefiled before God is this, and to keep himself unspotted from the world. Members of a church of the past and of the present that have been baptized for the remission of sins and full of spots and wrinkles of the world when they present their bodies as a living sacrifice to God in the sanctity of the altar of prayer full of spots and wrinkles of the

world, that kind of offering is like Cain's offering. Dear brethren and sisters, I pray God that we keep ourselves from the wrinkles and rust and styles of the world. Dear brethren, I entreat you for the sake of Christ and the church to wear your hats plain, without a wrinkle or rut furrows in the top of your hat that belongs to the world, and is a detriment to the Dunkard church.

Your brother in Christ,
Ludlow Falls, O.

THE WHOLE GOSPEL, FOR THE WHOLE WORLD

J. D. Brown

Mark 16:15-16

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved."

To every creature, Matt. says to all nations. Those scriptures include every living creature on the earth. "The whole wide world." He that believeth the Gospel, you preach, shall be saved. This, I believe, is the proper interpretation of the text.

Preach the Gospel. "The Gospel" implies the whole Gospel, not a part of it. but

the whole Gospel.

(Gal. 1:8). "But though we, or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Paul in this scripture seems to pronounce condemnation on those that preach any thing short of the whole Gospel.

Paul, in speaking of the Gospel, says it is the power of God unto salvation, to all those that believe it.

James in speaking of the Gospel, calls it a perfect law. (Jas. 1:25). We understand by this that it takes the whole Gospel. No part of the Gospel can be omitted and still have a perfect law.

Paul again says in speaking of the Gospel that it is profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. We see by this, if we are willing to be reproofed, if we are willing to be corrected and willing to be instructed we shall become perfect. But if we are only half way willing to be reproofed, and half way willing to be corrected and instruct-

ed, we will appear before the judgment seat of Christ with a fifty per cent religion. To be judged by a perfect law. In that case the Gospel teaches me, we shall be found wanting.

John the revelator in (Rev. 22:18) brings forth the same thought. He says we cannot add to the Gospel or subtract from it. We fully understand by this scripture that Jesus, in giving this commission to the disciples, expected them to preach the whole Gospel.

That same commission is in effect today. It is up to every minister who professes to be a minister of the Gospel of Jesus Christ to preach the whole Gospel.

Paul's instruction to Timothy was "preach the word." I believe with all my heart Paul meant the whole word.

"He that believeth shall be saved." "Hethatbelieveth the whole Gospel shall be saved." Then we must recognize every command. (I John 5:2). By this we know that we love the children of God when we love God and keep his commandments, for this is the love of God, that we keep his commandments and his commandments are not grievous We see the

hearer has his responsibilities too. It is up to him to give heed to the Gospel he hears preached and he has a work to do. Faith and good works go together. The Apostle James says, "As the body without the spirit is dead, so faith without works is dead also."

Some commands are a stumbling block, for some professors of religion, when asked why they do not observe all the commands, they are altogether unable to give a good gospel reason. (I Pet. 3:15). "Be ready always to give an answer to every man that asketh a reason of the hope that is in you with weakness and fear."

I firmly believe Peter meant a Gospel reason for our religious faith and practice. I once asked a school teacher why he belonged to a certain church. He answered, he thought it was because he was raised that way. He was unable to give a Bible reason. I hope we who belong to the Dunkard Brethren church can give a better reason for our religious faith and practice than that. I believe it is our duty to comply with the whole gospel and I truly believe

that every man and woman that complies with the whole gospel will become members of the Dunkard Brethren church.

When faith in the gospel, connected with works, puts us in the church, then we have a good Bible reason for the hope within us. There is no living man that can give a good Bible reason why he does not keep all the commandments. Jesus said, "If ye love me keep my commandments." (John 14:15). Then again (John 14:21).

"He that hath my commandments and keepeth them, he it is that loveth me." If a man love me he will keep my words; and my Father will love him and we will come unto him, and make our abode with him." "He that loveth me not keepeth not my sayings."

"He that believeth not shall be damned." Paul says in (Heb. 11:6), "But without faith it is impossible to please Him, for whatsoever is not of faith is sin." "Shall be damned" because he that knoweth to do good and doeth it not, to him it is sin." (Jas. 4:17).

It is awful to stand before God condemned. The Word says we all shall appear be-

fore the judgment seat of Christ, there to be judged according to our works, whether they be good or evil.

The condemned shall be seated at the left hand of God, there to hear it said to them, depart from me, ye workers of iniquity, into everlasting fire prepared for the devil and his angels.

Some say there is no hell, but we find in (Luke 16) the account of the rich man and Lazarus. How the rich man died and was buried and in hell he lifted up his eyes, being in torment, and seeing Abraham afar and Lazarus in his bosom, and cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

This poor man, after he had died and was buried, still realized his awful condition. He did not only realize his present condition, but he remembered the past. He remembered how the poor man lay at his gate full of sores, and how Lazarus begged for only the crumbs that fell from his table, and how he showed him no mercy. He was also able to look

into the future and think of his five brethren at home.

How he pled that the gospel be preached to them, that they might be prepared for death, so they could be prepared to shun that awful place called hell.

I truly believe the sinner that goes to his grave condemned will also lift up his eyes in torment. He too will realize his present condition in tormenting flames. He too will remember the past and remember the sermons he heard preached, the many invitations that were given him to accept Christ and the prayers offered in his behalf while here in this world.

He will remember the folks at home. How father and mother prayed for him. He will also think of the future, how he shall be tormented for ever and ever.

If only the world today could realize the beauty in holiness, and the awfulness of hell, we today would have a different world in which to live.

But the false phophets that teach there is no hell are only encouraging ungodliness and preparing people to stand before God on that great day of judgment condemned. Poplar, Mont.

WHERE ART THOU?

Vernie Diehl

We would do well to ask ourselves this question—Where am I? I have been thinking about this for some time. Just recently I had it brought to my mind afresh, when I heard a sermon on the above subject. Oh, how many are deceived; not one, two or three, but dozens; even churches! (I John 3:7). “Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous.” (John 3:7). “Marvel not, my brethren, if the world hate you.” It doesn’t make any difference about the world hating us, but we had better be a little careful if the world begins to love us. (John 2:15). “Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him.” We can’t do as Rome does when in Rome, or all through the week, then go to church and be good on Sunday. That will not work. We may fool the people but not God. Elijah ran away

from Jezebel, a pretty good idea, for she was going to kill him; but he didn’t get away from God. While out in the wilderness he went into a cave. He was discouraged, thought he only was serving God, and was going to give up and try to die. But he could not escape the still small voice, “What doest thou here, Elijah?”

God had more work for Elijah. The same with us if we are not deceived and take the voice of Satan. We had better find out if we are right and in the right place so God can use us. God was not fooling when He said, “Ye are my friends, if ye do whatsoever I command you.” Nor, when He said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world.” (Matt. 28:19-20). Yes, here it is. Where art thou now? We must teach all nations, all things whatsoever I have commanded and observe all things, not just what we feel like or what is modern, but

just as our Father says, then the promise, "I am with you." We are inclined to make things too easy, too much entertainment substituted for the word of God. Too many folks deceived, they try to believe they can make a go if they bring the world into the church. Just try talking with a few folks and find how many are dissatisfied with foolishness in the House of God, even with people who help it on, and take part. Had we not better search the scriptures? Are we satisfied or just seemingly so? Are we being deceived? Are we led by the blind? Will we all fall in the ditch? Where art thou? We are inclined to talk and live to please man, the devil thrown in and lose our influence for the Christian life. Some one said, "Pastors preach such worthless sermons these days they do not even offend the devil." Let us get away from taking man's word and obey the still small voice. (John 4: 1). "Beloved, believe not every spirit but try the spirits whether they are of God: because many false prophets are gone out into the world."

Nokesville, Va.

"I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:6-8).

NOTICE

The District Meeting of District No. 1 is to be held in the Northern Lancaster congregation, Lititz, Pa., April 28, at 9 o'clock a. m. The Elders will meet Tuesday, April 27, at 10 o'clock a. m. Also on Tuesday evening there will be preaching services and the organization effected by the delegates of the district present and a general invitation is extended to all who can to come, so keep this meeting in mind.

Committee.

"If a man say, I love God, and hateth his brother, he

is a liar: for he that loveth
not his brother whom he
hath seen, how can he love
God whom he hath not seen?

ADULT SUNDAY SCHOOL LESSONS

- Apr. 4—I Kings 2:1-12.
Apr. 11—I Kings 3:1-28.
Apr. 18—I Kings 8:1-21.
Apr. 25—I Kings 8:22-53.
May 2—I Kings 8:54-66.
May 9—I Kings 11:1-13; 26-43.
May 16—I Kings 12:1-33.
May 23—I Kings 13:1-34.
May 30—I Kings 17:1-24.
June 6—I Kings 18:1-20.
June 13—I Kings 18:21-46.
June 20—I Kings 19:1-21.
June 27—I Kings 21:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 4—Rebekah at the Well. Gen.
24:1-27.
Apr. 11—Esau Wrongs Himself. Gen.
25:27-34.
Apr. 18—Isaac the Peacemaker.
Gen. 26:12-22.
Apr. 25—Jacob Wrongs His Brother.
Gen. 27:18-29.
May 2—Jacob's Strange Dream.
Gen. 28:10-22.
May 9—The Meeting of Jacob and

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Esau. Gen. 33:1-17.

May 16—Joseph and His Dreams.
Gen. 37:1-11.

May 23—Joseph Sold into Egypt.
Gen. 37:12-36.

May 30—Joseph and the Butler and
Baker. Gen. 40:1-23.

June 6—From Prison to Palace.
Gen. 41:1-46.

June 13—Joseph and His Brothers
in Egypt. Gen. 45:1-28.

June 20—Joseph's Father Moves to
Egypt. Gen. 46:1-7.

June 27—Review: The Lessons of
Genesis.

BIBLE MONITOR

Vol. XV

May 1, 1937

No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WATCHMAN, WHAT OF THE NIGHT?

With the fulfillment of prophecy regarding the period of time just preceding the return of our Lord to earth to be seen on every hand, we should give some thought as to what our lot as Christian people will be, as we approach the end. The scriptures speak of various matters along this line which should be of interest to us.

With the forces of evil coming into control in so many ways and coming out more boldly, it appears as if it will require a greater effort on the part of Christian people to maintain their integrity and keep their forces operating successfully. In fact, the indications are that it will necessitate a great struggle, and then we may not be able to

accomplish very much; rather, it seems from several scriptural statements given us, that for a time the efforts and influence of Christian people on the earth will be brought to naught by the evil power which shall come into control.

In the book of Daniel are some passages that read much like some of the statements in revelations on this matter. In chapter seven, verses 21 and 25 read like this: "I beheld, and the same horn made war with the saints, and prevailed against them and he shall speak great words against the most High and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." In the thirteenth chapter of Revelations where it speaks

of the "beast" it states, "and he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." (verses 6-7). There are other references on this matter but these are sufficient for the points we have in mind.

There are three things of importance mentioned in these references which we wish to notice briefly. First, it appears that there will be a "beast" or evil power arise that shall come into control of the whole earth, "all kindreds, and tongues, and nations." Evidently all civil government will come under the domination and command of this power. Thus civil government will act as this power dictates and the will of the beast (blasphemy and extermination of truth) will be reflected in the laws and regulations that govern all people living on the earth at that time.

Second, this evil power will "make war" with the saints who are living on the

earth at that time. This will likely be a one-sided warfare for the people of God do not resort to carnal warfare. Since this is to be a godless power and one that will blaspheme God and all things sacred, naturally it will manifest a hostile attitude toward Christian people who live under it's jurisdiction. Since the term war is used, it appears that this power in control will exercise active opposition and strive violently against the church of the Living God. Again, since civil government will be under the direction of this power it is easy to see how this warfare or violent opposition could be carried on. The rulers of the various nations of the earth could enact laws that would bring severe persecution and oppression upon Christian people, and which would be aimed at the devastation and disintegration of the church organization. All church property might be confiscated, religious freedom denied, our earthly possessions might be plundered and destroyed and all religious literature might be forbidden circulation in the mails. Under these conditions the church would be in

great duress. An expression in the passage from Daniel gives some light on the matter where it says this evil power will "wear out" the saints of the most High. Evidently in this period of time the church will be continually harrassed and oppressed to the extent that they will be in great trouble, anxiety and perplexity.

Third, the saints or Christians will be delivered into the power and control of the beast for a time. According to the visions of Daniel and John the Revelator the evil one "prevailed against them . . . they shall be given into his hand . . . and to overcome them." From the language used in these references it appears that the warfare or severe opposition waged by the evil one against the saints shall be successful to the extent that it will result in the devastation and disintegration of the church. During this time no doubt many faithful ones will be imprisoned and slain because they will not renounce Christ and yield to the evil power. Under such conditions it seems about the only thing that the followers of Christ could do

would be to get together in little bands and worship in secret as time and opportunity provided.

It appears from the scriptural references dealing with this matter, that this period of time during which the beast shall be in power will be of short duration and then the Lord will come for His people. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24:21-22).

It seems impossible that such conditions as these scriptures indicate could ever exist in this so called "Christian" America, the land of the free and the home of the brave, but in view of present developments these very conditions are threatening us this very hour.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:44).

BIBLE MONITOR

West Milton, Ohio, May 1, 1937

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Ezra L. Beery, Union, Ohio, Associate Editor.

NOTICE

As before announced, the District Meeting of District No. 2 will be held at the Plevna congregation, Plevna, Ind., May 5th. Come and help make this an interesting and edifying meeting.

The time for our General Conference is coming near at hand also, so make some plans for this also. Some are

wondering about how to reach the camp ground where the conference is to be held. Those coming by auto would do well to have a map for guidance. The Yellow Creek camp ground is located 47 miles west of Fort Wayne, Seven miles northwest of Silver lake, twelve miles southwest of Warsaw and eight miles northeast of Akron, Ind. A number of paved roads run to these various towns, which any worth while map will give. There are rail and bus accomodations through the larger towns in this section so that all coming in this way can reach the grounds without so much difficulty. Your prayers and attendance will help make this meeting what the Lord would have it be. May we count on you to help? Remember the date, May 29th to June 6th.

We would like all queries and other business matters for General Conference to be in our hands as soon as possible now so that we can get them in the May 15th issue of The Monitor. Send them at once.

Editor.

GENERAL CONFERENCE PROGRAM

SATURDAY EVENING, MAY 29, 7:30 P. M.

The Great Commission.....Elder L. W. Beery of Ohio

SUNDAY MORNING, MAY 30, MORNING WORSHIP

Sunday School, 9:30 a. m.

Evidences of Christianity.....Elder Lewis B. Flohr of Virginia

SUNDAY AFTERNOON, 2:00 P. M.

Song Service.

The Foundation of the Christian Church.....Elder D. P. Koch

SUNDAY EVENING, 7:30 P. M.

Song Service.

The Stewardship of Life.....Elder A. B. Rice of Maryland

Immortality.....Elder T. C. Ecker of Maryland

MONDAY MORNING, MORNING WORSHIP, 9:30. A. M.

Why Should I Become A Christian?.....Brother H. C. Bowser of Ohio

How Can I Become A Christian?.....Brother Charles Ness of Pennsylvania

MONDAY AFTERNOON, 2:30 P. M.

The Wages of Sin.....Brother William Root of Kansas

Christ's Sacrifice for Sinners.....Brother Benjamin Lebo of Pennsylvania

MONDAY EVENING, 7:00 P. M., SONG SERVICE

The Authority of the Church.....Elder J. L. Myers of Pennsylvania

Dunkard Brethren Doctrine.....Elder B. E. Kesler of Missouri

1. Baptism.

2. The Lord's Supper and Communion.

3. The Prayer Veil.

4. Feet Washing.

5. The Salutation.

TUESDAY MORNING, MORNING WORSHIP, 9:30 A. M.

The Reward of Righteousness.....Brother Howard Serbey of Ohio

The Divine Plan of Salvation.....Brother Herbert Parker of Ohio

TUESDAY AFTERNOON, 2:30 P. M.

The Unchanging Purpose of God.....Brother Clyde Miller of Ohio

Soldiers of the Cross.....Brother Lester Eckert of Pennsylvania

TUESDAY EVENING, 7:00 P. M., SONG SERVICE

The Purpose and Message of the Cross.....Elder Theodore Myers of Ohio

Dunkard Brethren Doctrine.....Elder D. W. Hostetler of Indiana

1. Peace.

3. Non-Secrecy.

2. Non-Swearing.

4. The Simple Life.

Bring your song books, an open mind, an understanding heart and the will to make this an outstanding conference.

Elder Jacob A. Miller,

Elder J. P. Robbins,

Elder Ord L. Strayer, Committee.

DIVERSITY OF TONGUES

J. H. Beer

The church at Corinth was a church of disorder and confusion. In (I Cor. 5:1) Brother Paul says it is reported commonly that there is fornication among you, such as is not named among the Gentiles that one should have his father's wife. Paul tells them to put away from among them that unruly person. In (I Cor. 11:18) Paul says I hear there are divisions among you and I partly believe it, that there must be heresies among you. They were out of order and they came together to observe the Lord's Supper for everyone taketh before another his own supper, one is hungry and another is drunken. Paul is speaking to the church, aiming to correct its disorder. Now he says when ye come together to eat, tarry one for another. Paul asks them to observe it as he gave it to them, saying the rest will I set in order when I come.

Now concerning spiritual gifts there are diversities of operation but it is the same God which worketh all in all. (I Cor. 12:4-6). To one

is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another the gifts of healing by the same spirit, to another the working of miracles to another prophecy, to another the discerning of spirits, to another divers kinds of tongues and to another the interpretation of tongues, but all these worketh that one and the selfsame Spirit dividing to every man severally as he will.

But now hath God set the members every one of them in the body as it hath pleased him. But now are there many members but one body. Now are ye the body of Christ and members in particular, and God hath set some in the church: first apostles, then prophets, then teachers, miracles, gifts of healing, helps, governments, and diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all interpret? No!

Paul recommends coveting the best gifts and yet I shew I unto you a more excellent way. (I Cor. 13). "Though I speak with the tongues of men and of angels and have not charity,

I am become as sounding brass or a tinkling cymbal. Now abideth faith, hope, charity, but the greatest of these is charity. Follow after charity and desire spiritual gifts but rather that ye may prophecy. In (I Cor. 14) Paul is aiming to correct the confusion of speaking in an unknown tongue, in religious service without an interpreter, the object of religious service is to edify the church. If any man speak in an unknown tongue let it be by two or at the most by three, and that by course, and let one interpret, but if there be no interpreter let him keep silence in the church and let him speak to himself and God.

Paul says I thank my God I speak with tongues more than ye all, yet in the church I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue. The spirit of the prophets are subject to the prophets. Let all things be done decently and in order. This present day method of unknown tongue speaking is confusing, is in no known dialect and lacks an interpreter. God is not

the author of confusion.

To peep and mutter with the tongue noise that is not understandable and that cannot be interpreted is not the product of the Holy Spirit. (Isa 8:19-20). Paul is aiming to correct the confusion of their unknown tongue practice in the Corinthian church. Women also use the peep and mutter method in making confusion and noise in the church. Paul says to let them keep silent in the churches. (I Cor. 14:21-34. If any man think himself to be a prophet or spiritual let him acknowledge that the things I write are the commandments of the Lord, wherefore covet to prophesy and forbid not to speak with tongues (with a dialect that can be interpreted) but let it be done decently and in order two, or at most three, and that by course and let one interpret. If there be no interpreter let him keep silence in the church. God is a God of order and the Holy Spirit will not produce confusion contrary to his will in worship to Him. Do not forget Paul is speaking to the church in correcting their confusion and abuse.

Denton, Md.

**PARADISE RESTORED
AND SOME EVENTS
PRECEDING IT**

Article IV

In talking with people and explaining to them the millennium and a restored paradise, many seem to think this is a new philosophy. But it is not. It is not a new theory or a new doctrine, it is as old as the Bible. It is a doctrine believed in and promulgated by the early church fathers and passed down to us through subsequent generations. It is one of the primary doctrines believed in by our own church. Our church believed in it for 200 years, but at the termination of the world war, many of our leaders compromised with the world and got their feet tangled in the blue mud of modernism and evolution. They wanted to be like the world, and switched to the post-millennial idea of the coming of the Lord.

But the Dunkard Brethren church still believes in this glorious hope of the coming of the Lord and the Restoration. Turn to our church policy booklet, page 15, article 9, section 6, and

there you will read: "The millennium (or in other words, a restored paradise) will be 1000 years of peaceful reign of Christ at the end of this age."

My booklet says (I Thes. 4:12-17), but it happens to be (II Thes. 4:13-17), and also (Rev. 20: 4-6). So we can readily see that this is not a new hypothesis.

I closed my last article on the order of the resurrection. Skeptics claim this doctrine is far fetched and an utter impossibility. I do not think so. Don't you think the same God that brought us into an existence on this side of the grave can call us into existence on the other side also? Is it any more wonderful that we should continue to live than that we should begin to live? Is it any more wonderful to live on one side of the grave than it is on the other?

Clarence Darrow, a great criminal lawyer and mighty exponent of infidelity, said death ends it all. Continuing, he said: "It's life and then death and after death nothing." Christian friends, do you believe it? Is that true? If that would be true what a despondency, what

a gloom and a chill it would cast over this entire globe. Paul says that if in this life only we have hope we would be of all men most miserable.

The ancient Greek and Roman philosophers tried to explain life, death and the future. Socrates, Aristotle, Plato and Caesar tried to explain it intellectually. They dipped their pens into intellectual ink and tried to explain the first great cause of all things, but miserably failed. The world by wisdom knew not God. (I Cor. 1:21). "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Where are the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? (I Cor. 1:18-21). We must believe the promises of God by faith. Faith is the substance of things hoped for, the evidence of things not seen. (Heb. 11:1).

The certainty of the resurrection and a future life

are proven by the scriptures. God told His servant Job to write of the future. Job dipped his pen in the ink of inspiration and wrote. If a man die shall he live again? All the days of my appointed time will I wait until my change comes. (Job 14:14). Very well; God tells Job to try again. This is what he wrote, "For I know my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy my body, yet in my flesh shall I see God." (Job 19:25-26).

David said I shall be satisfied when I awake with Thy likeness. These scriptures could be supplemented with many more Biblical references on this particular subject but this is enough to convince any one who is seeking for light on the same.

After the righteous are raised from the dead, and the living righteous are changed which will be in a moment, in the twinkle of an eye, they will ascend to meet the Lord in the clouds. Then it is that such passages of scriptures as these will be fulfilled.

Two shall be in bed, one

shall be taken and the other left. Two women shall be grinding at the mill, one shall be taken and the other left. Two shall be working in the field, one shall be taken and the other left. These scriptures prove conclusively that the Resurrection will not be local, but universal. It will take place all over the world at the same time, and that it will be night in some parts of the globe when it shall occur, while in other parts it will be daytime. Two shall be in a field, one shall be taken and the other left. Two shall be in bed. Perhaps the husband will awaken and find his partner gone and will wonder what has become of his wife.

This will be the translation of the church militant. There are two arrangements of entering the glory world: One the death route, and the other the translation route. Many in bygone ages have gone to glory by the death route, but as far as I know only two have gone to glory by the translation route. It was Enoch and Elijah, but by and by the whole visible church will ascend up to meet the Lord in the air. In the air, far removed from

the turbulent scenes of the world, will take place one of the most glorious events the world has ever seen, the Marriage supper of the Lamb and the reward of the saints. I think our rewards will differ in glory. Some rewards will be greater than others. Rewards will be given as to how we have exercised our abilities, how we have used the talents which God has given us. Some have ten talents, some have five talents and others have only one talent. One with many talents may accomplish much here. The person with one talent can not accomplish much, but if each of them exercise in the abilities that they have, the one talented person's reward in glory will be as great as the reward of the man with ten talents, because he has done just as much work to accomplish one tenth as much good as the man with ten talents.

The marriage supper of the Lamb will be a glorious event. The saints of all time and of all nations and all tongues will be there. The ancient worthies will be there. Abraham, Isaac and Jacob will be there. Moses, Enoch, and Elijah will be

there. Isaiah, Jeremiah and Ezekiel will be there. John the Baptist will be there. The Apostles will be there. All who love and obey the Lord will be there.

It will be a time of happy reunion; families will be reunited if they are Christians, and husbands will meet wives if they have been children of God. Friends, this is a supper we do not want to miss. We have missed many wedding suppers, but if we miss this one, we have missed everything. Every time we partake of the Lord's supper it points us forward to that time when Christ shall come and serve His people. And He said unto them, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God." (Luke 29:15-16).

Perhaps most of us have wondered about the state of the dead. Where are our beloved dead? Yes, where are they? Solemn to contemplate upon. Where are the millions that have lived and died, in bygone ages of the past? The number that are living upon the earth today

are almost as nothing in comparison to the billions that have lived on this earth in the centuries of the past and have gone to try the realities of an invisible world. Well did the immortal Bryant say: "All that tread the globe are but a handful to the tribes that slumber in His bosom."

There are three views taken in regard to the state of the dead. View number one is that the dead, both good and bad, lie in the grave unconscious of any thing, in a peaceful sleep. These sometimes quote that the dead know not anything. Another view is that people go directly to heaven or hell immediately after death. Still another view is that there is an intermediate state of dead, both Christian and un-Christian. It seems to me the scriptures favor the latter theory. It is my belief the righteous go to paradise after death. The thief on the cross said to Christ, remember me when thou comest into thy kingdom. Christ said today thou shalt be with me in paradise. I believe the wicked are in the prisons of hell. Modernists have taken the fire out of hell, have tamed and toned

it down so that there isn't any more fire in it, and according to their logic, it will be rather a comfortable place after all. I still believe the good old Book, which teaches of a gaping, yawning hell.

I have been asked this question several times: How can those in heaven be happy, knowing they have relatives and friends in the lost world? This is indeed a puzzling question. It is a question easily asked, but not so easily answered. Jesus will fix it up some way that those in heaven will not need to worry about their relatives and friends who are lost.

Another question is how many will be saved? This too is hard to answer. The number saved, however, will be small in comparison to the number lost. We dare not scrutinize and cut the number that will be saved to just a few, because there are a number of scriptures to be taken into consideration. The seer of Patmos saw the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. (Rev. 21:2).

In the 21st chapter of

Revelations we have a description of this city with dimensions thereof. I have never figured it out myself but others have and they tell us it will be a city or building fifteen hundred miles square. That would be a distance perhaps equal to that of from New York city to Denver, Colo. That would of course be in the form of a square. If the number who are saved will be very small, why such a building or city with such tremendous proportions? Others claim there will be only one hundred and forty-four thousand of the servants of God saved, that we read of in (Rev. 7). This is not correct. Read the entire chapter and it tells a different story. John, remember, was in the heavens when he saw this. After giving the number of the servants of God that were sealed, he said "After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people and tongues stood before the throne and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, 'Salvation to our God which sit-

teth upon the throne, and unto the Lamb.' " (Rev. 7: 9-10. "And one of the elders said unto me, what are these which are arrayed in white robes? And whence came they? and I said unto him. sir, thou knowest. And he said unto me, these are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in the temple. They shall hunger and thirst no more. For the Lamb shall feed them, and shall lead them into the living fountains of waters: and God shall wipe away all tears from their eyes."

Joseph A. Miller,
Wawaka, Ind.

DENYING GOD BEFORE MEN

J. D. Brown

Matt 10:33

"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

"Whosoever shall deny me before men," and this

alludes to (vr. 26-28). "Fear not them therefore," and here Christ instructs the apostles not to keep any part of the gospel back for fear of men, because it must all be made known to complete His gospel to men.

To profess Jesus and His doctrine and afterward, for fear of men, to hide the profession, is really denying our God.

It is sad indeed when we look around us and see so meet men claiming to be ministers of the gospel of Jesus Christ keeping back, "covering up" or misinterpreting the gospel of Christ, denying God before men.

It is not uncommon to meet men claiming to be ministers of the gospel that claim baptism non-essential even ministers in the Church of The Brethren. Claim it is only formal. Think of it! Denying God before men after Jesus saying "Except a man be born of water and of the spirit, he could in no wise enter the kingdom of heaven," giving baptism as the only means of remitting sins. The answering of a good conscience toward our God. Then for an educated minister to deny God's word and declare that man can

see the kingdom of heaven without baptism. No wonder Jesus said let him be unto thee a heathen man and a publican.

Baptism, a church ordinance authorized by Jesus Christ himself for the remissions of sin, he said there is no other way under heaven given among men whereby we may be saved. Then weak, frail men deny it.

A few years ago in Minot, N. D., at a district conference, the subject of evolution of man was under discussion. A minister got up to open conference and said, "I do not believe, I never did believe, and I never will believe, that God ever made man in his image and likeness and breathed into his nostrils the breath of life and he became a living soul. I do not believe it, and I never will believe it."

Think of it! A man before District conference as a minister of the gospel of Jesus Christ, denying God before men in the open conference, after God has told us how He made the heavens and the earth and all things therein, and last of how He made man in his own image and likeness.

The moderator made the

remark, "I was in hopes someone would call for rules of order. Did he as moderator of the conference do his duty by waiting for rules of order? I say no, and if he failed to do his duty as moderator, according to my best judgment he too denied God.

The sin that so easily besets men is the sin of unbelief. Again, I wonder how men can stand before their congregations in all the style of the world without denying God before men.

Paul says in (Rom 12:1-2). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and not be fashioned according to this world."

In (Jas. 1:27) we have this, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

This is a part of the gospel they keep back or cover up or misinterpret. I do not believe it possible for a person to present their bodies in an acceptable manner to

God, with all the spots of the world on them. Plainness is a principle set forth in the gospel of Jesus Christ and the apostles. Compare (I Tim. 2:9) and (I Pet. 3:3-4).

People that go contrary to the gospel in this respect are violating a Bible principle. People before the coming of our Savior recognized this principle. The king of Nineveh recognized this principle through Jonah's preaching, and laid off his worldly robe. Can a people that go contrary to gospel and dress in all the fashions of the world deny that they do not love the world? Can they do these things without denying God before men?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." When Jesus Christ commands men and women to come out from among those who cover up or misinterpret any part of the gospel and they refuse to obey they are simply going with the adversary of their souls. When God speaks men and women are under obligations to obey.

Some tell me they can preach the whole gospel

where they are. They may preach the gospel, yet by their very actions in walking with those whom the Lord has asked them to withdraw from, is sin. By their works they deny God.

Jesus Christ gives no man credit for preaching the gospel of Christ, then deny it by works. Some say their conscience does not condemn them for staying where they are. We dare not depend on our consciences. We read about some having a seared conscience, a conscience that does not function cannot be depended on.

No man can serve two masters without denying God. Any man that serves a worldly church in the ministry is trying to serve two masters. Any man or any people that fails to measure up with (I John 4:1-6) in the light of scripture, are heathen men and publicans, not known as living epistles, read and known of all men. They are not recognized by Christ as a chosen generation, a royal priesthood, a holy nation or a peculiar people zealous of good works.

Poplar, Mont.

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NEWS ITEMS

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VIENNA, VA.

Vienna congregation met in regular quarterly council Saturday, Jan. 16, 1937.

Only a few changes were made in our Sunday school organization of last year.

Elders Lewis B. Flohr and Ord L. Strayer were elected to have joint oversight of the congregation for a term of three years.

An election was held for a minister, the lot falling to Brother Harry M. Gunderman. On Sunday morning he was regularly installed and he with his wife were received by the congregation. We pray God's richest blessings on these dear ones in their new field of labor. We had the pleasure of having Elder Z. L. Mellot of the Swallow Falls congregation with us to assist in this work. We were glad also to have with us at this time Sister Mellot. Brother Ray Leatherman and Sister Leatherman. By these pleasant associations we gain strength for the days to come.

Sister Anna E. Flohr, Cor.

MECHANICSBURG, PA.

On March 24, 1937, the Mechanicshurg Dunkarl Brethren congregation held their regular spring council. There were forty-two members present. The meeting opened with Elder Harry Smith reading the first psalm, followed by prayer, after which Elder Jacob A. Miller took charge.

We heard the minutes of our pre-

vious council and the treasurer's report. At this time we decided to retain Brother Ray Shank as our secretary and Brother David Smith as treasurer.

Three delegates were chosen to be sent to Distruct meeting. They were Brethren Lester Eckert, David Smith and Paul Miller.

Brother Arthur Rice was chosen at this time to serve us in a series of meetings sometime in October, the Lord willing. We also decided to send our Elder Jacob A. Miller as a deegate to Annual meeting.

We wish to remind all of the dear brethren and sisters, from far and near, that we have set aside the second Saturday and Sunday in May for our Love feast. (May 8 and 9). We extend a hearty invitation to every one to come and enjoy this meeting with us.

The meeting was closed by prayer by our Presiding elder.

Sister Mabel Wells, Cor.

PIONEER, MICH.

The members of the Pioneer congregation met at the home of Brother Joseph Swihart, Brethern, Mich., for their Members meeting on the fourth day of April, nineteen hundred and thirty-seven. The Elder Z. L. Bussear was retained in his present capacity. Brother Johnson of Traverse City replaced Brother Swihart as trustee. We decided to make a special effort to obtain a building for our needs, with a church house in view for the future.

Brother Swihart announced that Brother Peter Lorenz of the Plevna congregation, Plevna, Ind., is to hold a two week's series of meetings beginning August 1st and continu-

ing for two weeks. We extend a cordial invitation to all who can spend any time with us, especially those of the ministering brethren. Our elder was chosen to represent us at the conference. Though few in number there seems a renewed spirit and we hope and pray that some good may come of the effort being put forth here.

D. E. Bussear, Cor.

WAUSEON, OHIO

The West Fulton congregation met in regular quarterly council on March 6th. Our elder, Brother Abe Miller, opened the meeting by reading Romans 9.

Brother Butts and Brother Morningstar were elected as delegates to District meeting.

It was decided that we have a series of meetings sometime this fall.

Our Love feast will be held May 29th. We extend a hearty invitation to all who can to stop in on their way to conference.

Orpha Beck, Cor.

GOSHEN, IND.

On Saturday afternoon, March 20th, we held our regular quarterly council. The church was represented very well and Brother Peter Lorenz, our elder, had charge. Brother A. J. Yontz, who has been in poor health, was able to be present and conducted the opening service by reading I John 2. After prayer by Brother John Wallace, Brother Lorenz proceeded with the further work of the church. The boundry line was established by the scope of four counties, Elkhart, Lagrange, Noble and Kosciusco.

Our delegates to District meeting are Brothers J. W. Priser, John Wallace, (alternates) George Replogle and Roy Swihart. The services were pleasantly finished. On Sunday Brother Lorenz brought us a powerful message on "Mystery of Iniquity." May he be given power from God to carry the gospel with great force that it may add to His name, honor and glory.

We have considerable sickness among our members but at this writing most of them are improved. Brother J. A. Miller is in poor health. He usually preaches every other Sunday but for some time has not been able to be with us. Sickness with both our ministers gives us great concern for our preaching services which we pray God to direct in this particular phase of the church and heal these brethren if it is not against His will. The church is progressing nicely in love and union and may God come to our rescue in our preaching services that we may continue to grow in grace and numbers for we must have both to carry on the Lord's work. May we all prove faithful, as one disaster after another is over our country. It should sharpen our memories in the word of God, that we may watch and be ready.

Sarah E. Yontz, Cor.

LOWER YORK COUNTY, PA.

The Lower York County congregation met in quarterly council on March 29th at 7 o'clock to transact the business concerning the church. The meeting was opened by Brother Charles H. Ness by reading a scripture lesson (Gal 6:10) and leading in prayer. Then our

Elder J. L. Myers took charge, after reading of the previous minutes of the church and Sunday school. Treasurer's report was read for the first quarter after which the report of the visiting brethren was heard and the other business of the meeting was attended to. Some admonitions were given and requests that were gathered on the church visit, discussed and took action to decide answer to the requests and several other small matters, after which we sang "Jesus Lover of My Soul." Brother Joseph H. Myers led us in the closing prayer.

May God bless all of like precious faith. We also expect to hold our spring Love feast May 23rd and extend a hearty invitation to all to come. Sunday school is at 9 a. m. followed by preaching all day services and the Love feast in the evening.

Charles H. Ness, Cor.

WAYNESBORO, PA.

The Waynesboro congregation met in regular council March 27th, at 7 p. m.

The meeting was opened by our elder, Brother L. B. Flohr, by reading I John 3:1-18, after which he made some fitting remarks.

At this council the deacons gave a report of the annual church visit. Delegates to District meeting from our congregation are Brothers W. H. Demuth, Norman King and George Socks.

We have decided to hold a revival meeting. The date and speaker will be announced in The Monitor at a later date.

We have decided to hold our Love feast, the Lord willing, the first Saturday in May. Services will begin at 10 o'clock, May 1st. An all day meeting. We wish to extend a hearty invitation to all who can to come and especially we invite the ministering brethren to be with us and enjoy the meeting. We have Sunday school and preaching services each Lord's day morning. One evening appointment the first Sunday evening of each month. To any of these services all are welcome.

Come and worship with us. We ask an interest in the prayers of the faithful in behalf of the church.

Sister Mae Tharp, Cor.

NEWBERG, ORE.

Saturday evening, March 27th, the church met in quarterly council. Elder E. L. Withers read Eph. 4 and gave us some very good advice and then led in prayer. Our elder then took charge, the minutes of the last council were read and a letter was granted as one of our young brethren has moved from our midst. We regret very much to lose any of our members as we are so few in number here. Sister Dora Spurgeon was chosen church correspondent to take the writer's place.

We decided to do some work on our church as it isn't quite all finished. We are finishing it as we can get the necessary finances to do it with. The church sent \$5.00 to the Mission board. Our business was done in a very pleasant manner.

We ask an interest in the prayers of all the believers in Christ.

Sister Ida E. Peters, Cor.

BEAUTIFUL EMBLEMS

Precious in the sight of the Lord
is the death of His saints. (Psa.
116:15).

Behold the western evening light!
It melts in deep'ning gloom;
So calmly Christians sink away,
Descending to the tomb.

How wildly on the wand'ring cloud
The sunset beam is cast!
So sweet the memory left behind,
When loved ones breathe their
last.

How beautiful on all the hills
The crimson light is shed!
'Tis like the peace the Christian gives
To mourners 'round his bed.

And lo, above the dews of night,
The vesper star appears;
So faith lights up the mourner's
heart,

Whose eyes are dim with tears.

NIGHT falls, but soon the morning
light

Its glories shall restore;
And thus the eyes that sleep in
death

Shall wake to close no more.

—Selected.

LONGING

I am learning, yes, I'm learning
To depend on Christ my Lord,
Learning I am less than nothing;
So I lean upon His word.

For my Lord has all perfection,
And by grace He counts it mine;
So by faith I claim the blessing,
As the branch lives in the vine.

Without holiness none can see Him;
Him;

From His face the wicked flee;

But all those who love and serve
Him

With Him shall forever be.

So I'm longing for His fullness,
Hungering for His matchless
grace;

Yes, I'm seeking full soul healing,
Trusting I shall see His face,—

See His face in light of heaven,
See Him seated on His throne,
See His blessed smile of welcome,
Hear Him claim me as His own.

He is coming, yes, He's coming,
Coming soon to call His own,
Coming in the clouds of heaven;
Then we'll know as we are known.

This, the blessed hope, I cherish,—
Hope of all the ages past,
Hope of prophets and of sages,
Hope to be with Him at last.

—Selected by Sis. Mae Tharp.

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OBITUARIES**ABRAHAM STAUFFER**

Brother Abraham Stauffer of Ephrata, Route 3, was killed at 5:30 a. m. Friday, March 19th, when he was crushed between the body and chassis of a dump truck he was repairing. As Brother Stauffer bent over the chassis his elbow struck a release lever and was killed almost instantly. He was 33 years, 6 months and 13 days old and is survived by his widow who was formerly Emma Wanner; five children, Abiam, Edwin, Mary, Martha and Anna; his father, A. B. Stauffer of Martindale; three sisters, Mrs. Miles Risser, Florida, Miss Martha

Stauffer, Myerstown and Mrs. Jos. Rossean, Lancaster. Brother Stauffer and his wife united with the Dunkard Brethren church at Lilitz last October 20, and were present at almost every meeting since their union with the church. Brother Stauffer had to pass from our number, though young in years, and would have been greatly needed in both his home and the church. Knowing that God's way is the best way, we hope that our loss is his gain.

Funeral services were conducted by Elder A. G. Fahnestock and Benjamin Lebo. The text chosen was that of Mark 13:32, to the end of the chapter. Services were held from his late home on Tuesday at 1:15 p. m. and at 2 p. m. at the Mohlers church near Ephrata. Interment was made in the adjoining cemetery.

CHARLES R. HARING

Brother Charles Riker Haring departed this life on January 25, 1937, at the home of his son in Washington, D. C., at the age of 79 years, 6 months and 9 days.

Brother Haring was in intense suffering for a number of years, especially at the last, having practically lost his sight. Death came to him as a comfort. He longed to go and be at rest. For the last third of a century or longer his chief concern was to be a member of the church living closest to the teaching of the New Testament. Several years ago he became one of the Vienna Dunkard Brethren congregation on former baptism.

He leaves to mourn his passing three sons, Albert, Chester and Martin.

Funeral services were in Vienna conducted by Elder Lewis B. Flohr and interment was made in Flint Hill cemetery.

B. F. A. MYERS

Brother B. F. A. Myers of Clifton Station was born near Timberville, Va., August 2, 1857, and departed this life Feb. 12, 1937, aged 79 years, 6 months and 10 days.

In 1878 he was united in marriage to Bettie Garber. To this union were born nine sons, three of which died in infancy. While the remaining children were yet quite young his beloved wife was claimed by death. In 1899 Ella L. Stover became his second wife and has been a devoted wife and a kind mother to the sons. He united with the Church of the Brethren when a young man always stood firm for the principles of the church as taught in the New Testament. He became very much distressed and grieved when his church began to slip from the good old gospel foundation and because of this he decided to spend the remainder of his days with the Dunkard Brethren church and became a charter member of that body at the organization in Vienna.

Brother Myers was a deacon and served faithfully in that capacity the greater part of his church life. He was widely known and the very large attendance of friends, relatives and neighbors gave expression of the high esteem and respect in which he was held.

He leaves behind him his wife, Ella; five sons, Howard of Clifton Station, Va., Minor of China (missionary), Ermine of Vienna, Va., John of Ballston, Va., and Galen of

Texas; a number of grandchildren; several greatgrandchildren; one sister, and a large number of friends who will miss his presence. Among others the church too will feel the loss, even though he was not able to attend regularly because of his failing health.

Funeral services were held from the Oakton Church of The Brethren. Elder J. D. Glick, presiding elder of the Berean congregation of the Dunkard Brethren near Dayton, Va., officiated and interment was made in the cemetery adjoining the church.

Why mourn the departure of husband and father

When we know his sufferings here are over;

Pains have ceased and joys increased,

That shall last forever and ever.

He will be missed, of this we are sure,

But he will be waiting at yon open door;

So we need to prepare to meet him there,

When life for us here is over.

He that overcometh shall inherit all things; and I will be his god, and he will be my son. (Rev. 21:7).

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying. Neither shall there be any more pain; for the former things have passed away. (Rev. 21:4).

PRAYER

Vernie Diehl

We have an example of how to pray, given by our

Lord in (Matt. 6), how, when and for what to pray. Can one pray for self? Yes, for our needs, not our wants, mind you. We do not need money or an education to pray but we must come in His name and the right spirit, directing our prayer to God, not to man. When we pray to be seen and heard we are getting in the hypocritical line. So many of these so-called prayers are just words, words, words, but there is an empty sound. We need not try to tell God who we are, how good and what great things we have done, for He knows our life. Our prayers, to have an answer, must have faith and be in submission to God's will. We must be in the Father and the Father in us to have our prayers answered. (Jno. 15:7). In calling upon our Father let us stop and think. God is not our Father unless we are born again. Why pray to the Father if we are of the devil?

"If all the world could be taught to pray, then all the world would be saved." If we are Christians we will pray. "The prayer of a righteous man availeth much." Prayer is to the soul what

food is to the body. Lots of people are able to pray but do we pray effectively? Prayer changes things—believing, persistent, united prayer. There are too many prayerless churches, homes and lives. There is lots of so called prayer that is not prayer. We pray for something in a selfish manner and think it is right. I have in my clippings one like this: “Sterilize it with scripture and pasteurize it with prayer and thus God’s thou-shalt-nots become do-it-with-all-thy might.” There are church dances, socials, parties, suppers, ect., seemingly opened with prayer, but are we in the Father and the Father in us? Are we born again and all selfishness out of the way when we indulge in these things? We may be merely saying words at a time like this. Can we not at times discern the sincerity of prayer by the tone and attitude of the person praying?

Do we get too busy to pray? Nay, verily, we may let some worthless thing keep us from our prayer closet or some worldly affair may keep our spirits from getting in tune with God. Sometimes we pray as

though it is a religious duty, but instead it is a spiritual blessing. It is communion with God and speaking to God. The more of the Lord’s work we do the more we pray. The more we pray the more work we see and do.

Nokesville, Va.

STEADFASTNESS

Elwyn Speaker

In whatever work or profession we are engaged, steadfastness is always a desirable quality. Whether it is best, or for our eternal good, to be steadfast depends upon what our firmness is based. The infidel may be steadfast for his dying moment but it will only result in his eternal failure. Although the customs and methods of this world are unstable and unreliable God has given us some things that are steadfast. One of these is His law. (Heb. 2:2). Having found a good foundation upon which to stand, we can only remain there by being in harmony with that foundation. We are told to “hold fast the profession of our faith without wavering.” (Heb. 10:23).

After making sure that we are firmly planted on the

good foundation which God has provided for us, our next step is to walk true and upright in that way of safety which has been made possible for us. Our final home lies onward and upward so the only action that will help us is a forward movement. Turning to the right or left will only hinder our forward progress. Steadfastness does not admit of occasionally jumping out of that straight and narrow way which leadeth into life.

A lack of steadfastness in our Christian life not only injures ourselves but is a detriment to others. We can tell what effect our daily life has on others by remembering what influence the ways of other church members have on us. That we may be steadfast in our Christian walk requires watchfulness. "Wherefore let him that thinketh he standeth take heed lest he fall." The fact that our failure may cause others to stumble also should be a double incentive for us to be true and steadfast.

Another injury that may result from our carelessness or unfaithfulness is the lowering of the church in the estimate of the people. If

we are true to the Dunkard Brethren church people will know where we belong, and do we ever stop to think that they judge the church by its members? That being the case, does it not behoove us to take heed lest we mar the church which Christ has purchased with His own precious blood?

Los Angeles, Calif.

NOTICE

We are informed that Brother J. W. Priser, Goshen, Ind., will provide transportation from bus and train to the General Conference grounds from points near the location. Those coming in this way please correspond with him, giving time and place of arrival.

Editor.

NORTH CANTON, OHIO

We, the Dunkard Brethren church, have decided to hold a series of meetings beginning May 16th to continue one week until May 22nd. Brother H. C. Bowser of Brookville, Ohio, has consented to come and labor with us for the gaining of lost souls. We are closing the meetings by a communion service on Saturday, May 22nd, with services all day to begin at 10:30 a. m.

We invite any and all who can to come and enjoy these meetings with us. We will appreciate your efforts made to come. We ask if you cannot be present to pray for the success of these meetings.

Clarence Surbey, Cor.

"Verily, verily, I say unto you, if a man keep my saying, he shall never see death." (John 9:51).

ADULT SUNDAY SCHOOL LESSONS

- Apr. 4—I Kings 2:1-12.
 Apr. 11—I Kings 3:1-28.
 Apr. 18—I Kings 8:1-21.
 Apr. 25—I Kings 8:22-53.
 May 2—I Kings 8:54-66.
 May 9—I Kings 11:1-13; 26-43.
 May 16—I Kings 12:1-33.
 May 23—I Kings 13:1-34.
 May 30—I Kings 17:1-24.
 June 6—I Kings 18:1-20.
 June 13—I Kings 18:21-46.
 June 20—I Kings 19:1-21.
 June 27—I Kings 21:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 4—Rebekah at the Well. Gen. 24:1-27.
 Apr. 11—Esau Wrongs Himself. Gen. 25:27-34.
 Apr. 18—Isaac the Peacemaker. Gen. 26:12-22.
 Apr. 25—Jacob Wrongs His Brother. Gen. 27:18-29.
 May 2—Jacob's Strange Dream. Gen. 28:10-22.
 May 9—The Meeting of Jacob and

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Esau. Gen. 33:1-17.

- May 16—Joseph and His Dreams.
 Gen. 37:1-11.
 May 23—Joseph Sold into Egypt.
 Gen. 37:12-36.
 May 30—Joseph and the Butler and
 Baker. Gen. 40:1-23.
 June 6—From Prison to Palace.
 Gen. 41:1-46.
 June 13—Joseph and His Brothers
 in Egypt. Gen. 45:1-28.
 June 20—Joseph's Father Moves to
 Egypt. Gen. 46:1-7.
 June 27—Review: The Lessons of
 Genesis.

BIBLE MONITOR

Vol. XV

May 15 1937

No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE POWERS THAT BE

Among the many teachings in the scriptures regarding the conduct of our lives here on the earth as Christian people are those regarding our duty to civil government. We should keep these instructions in mind and try to be faithful in this line as in so doing we may the more glorify our Father which is in heaven. Then too, in being law abiding citizens we may be granted favors by those in authority which we would otherwise not enjoy.

Jesus gave us an example in this matter when here on earth and even though the civil powers unjustly decreed His death on the cross He submitted to it, knowing that it was the Father's will. Thus we too may have to suffer unjustly at the hands of those in authority

in civil government if we are true to the calling which we have in Christ Jesus.

We should remember at all times that "The powers that be are ordained of God" (Rom. 13). By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. (Prov. 8:15-16). And he changeth the times and the seasons: he removeth kings and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. (Dan 2:21). And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

(Dan. 4:31). Jesus recognized a higher power back of civil authority when he was being tried before Pilate and he told Pilate "Thou couldest have no power at all against me, except it were given thee from above."

These "powers that be" or rulers are ordained or appointed for certain purposes: to administer justice and for the punishment of wicked men. "For rulers are not a terror to good works, but to the evil. Wilt thou not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:3-4). Not all rulers are good and much suffering has resulted in this world from unjust and tyrannical kings and authorities. However, all of these powers and authorities shall have to give account of their conduct and how they have exercised in their offices before the Grandest Judge of all the

earth on day of judgment.

The New Testament teaches definitely that Christian people should be law abiding citizens of their respective countries. "Let every soul be subject unto the higher powers. (Rom. 13:1). Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. (Titus 3:1). Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evil doers, and for the praise of them that do well." (I Pet. 2:13-14). As long as the laws of civil government do not conflict with the laws of God it is the Christian's duty to obey them. However, there have been and are at the present time rulers who are wicked and unjust men, who enact laws that conflict with gospel teachings, obedience to which would cause the Christian to break his vows with his God; in such cases we are obliged to respect the laws of God above the laws of men. Jesus gives us a statement that helps clar-

ify this matter for us: "And he said unto them, render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. (Luke 20: 25). During the labors of the apostles they had various experiences with the civil authorities. At one time they were commanded not to preach nor teach in the name of Jesus and they had been authorized by Jesus to preach and teach in His name so they continued to do so, ignoring the word of the rulers. When called into question their reply was this, "We ought to obey God rather than men."

With the present trend of governments the world over, Christian people who are faithful may have some of the experiences that the apostles had in their day.

There is another duty which the righteous should not overlook either. "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in

the sight of God, our Savior." (Tim. 2:1-3). This is our duty regardless of whether our rulers are righteous or wicked. Should those in authority in our country enact laws that would bring oppression and persecution upon us as Christian people it is still our duty to pray for them and obey them as far as the scriptures will permit us. It is certain the scriptures do not authorize us to rise up and try to remove wicked rulers or set up others; the Lord himself will look after those matters. Neither should we manifest a bitter spirit toward those in authority, even though they may be our enemies. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44). These are the words of Jesus and we would do well to hear them.

NOTICE

The 1937 General Conference of the Dunkard Brethren church is near at hand. Pray for this meeting and attend if possible. The first

BIBLE MONITOR

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service is to be held on the evening of May 29th with continued services both day and evening until the conference proper is over. The conference is to be held at the Yellow Creek Lake camp grounds near Akron, Ind. Plans and provisions for all angles of the conference are being made and the Lord willing, we expect to have a meeting that will be a step upward and onward in the service of our Lord.

Those expecting to come by rail or bus please correspond with Bro. W. J. Priser of Goshen, Ind., Route 2, for accomodations from the various stations to the camp ground.

It might be well for those coming by auto, especially those near at hand, to bring an extra blanket or so along to be used as a bed cover in case of cool weather. The management of the ground feels this would be wise, not knowing just how much might be needed in the way of bedding.

May we all come together in this conference in the spirit of the Psalmist when he declared, "Shew me Thy ways, O Lord; teach me Thy paths." (Ps. 25.4).

Editor.

THE DOCTRINE OF FUTURE PUNISHMENT

B. E. Kesler

The idea of punishment implies freedom to act, intelligence and broken law. And the idea of freedom to act implies moral free agency, which carries with it responsibility and accountability; for no one can be ac-

countable for his conduct if he is not free to act of his own volition.

Then too, intelligence or intellect carries with it the power to know right from wrong and the proper course of action. No one will have to account for failure to discharge a duty he is not capable of understanding or of performing. And no one is accountable for breaking a law that does not exist, or of a law that is enacted by any one not having authority to enact laws.

But every one who is possessed with intelligence or capacity to act, is morally under obligation to obey any law that is designed to regulate his life and conduct, or that may relate to his physical, civic or spiritual well being. These are axioms that are so comprehensible and so generally accepted as to need no reasoning or argument to prove.

These conditions existed and applied to the first known law to mankind. Adam had intelligence, he knew the right; he was free to act of his own choice, and had the penalty for disobedience plainly stated. He acted voluntarily and deliberately.

And so, from that day to this, mankind has been confronted with the same conditions and with virtually the same results, only in Adam's case judgment was swift, or executed then and there; while punishment for sin now may be "reserved unto the judgment of the great day."

"In the day thou eatest thereof thou shalt surely die," (Gen. 2:7), was the time in Adam's case; and when properly understood is found to be scripturally true. It will be noticed there are four periods of time called "day" in the Bible. In (Gen. 1:5), God called the light day, and the darkness he called night: and the evening and the morning were first day." Here the twelve hours of light are called "day." Then the twelve hours of light and the twelve hours of night, twenty-four hours, are called "day."

Now we know Adam did not die either in the twelve hour day or the twenty-four hour day. David said, "A thousand years in Thy sight are but as yesterday when it is past." (Ps. 9:5). And Peter says, "One day is with the Lord as a thousand

years, and a thousand years as one day." (II Pet. 3:8). It was within this thousand year day that Adam died, at the age of 930 years. (Gen. 5:5). Day sometimes means the period of one's life or the period in which a thing is done. "Abraham rejoiced to see my day and he saw it," said Jesus. (Jno. 8:56). This day embraced the period of Christ's natural life here on earth. "Despite not the day of small things." (Jech. 4:10). Here day means a period of time when certain things are done. Thus the scripture explains itself, and all is clear.

In Moses' day God gave to Israel a "law of commandments contained in ordinances," (Eph. 2:15), and violation of this law was followed by swift judgment "at the mouth of two or three witnesses." But more severe will be the judgment upon those who, with better light and knowledge, now violate God's law or covenant. For "He that despised Moses' law died without mercy at the mouth of two or three witnesses; of how much sorer punishment suppose ye, shall he be thought worthy who hath

trodden under foot the Son of God and hath done despite unto the spirit of grace?" (Heb. 10:28). Yet, with all the warnings given in the Bible, portraying the punishment of those who sin or disobey God's word, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccl. 8:11). If this ever was true it is now.

We should not deceive ourselves with the thought that because God does not strike men down in the very act of sin, that he will not call them to account some day for their sins. "For he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31). "For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Eccl. 12:14). This judgment will take place after this life is over; for "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27).

The judgment that will seal the doom of the wicked forever, will be on that "ap-

pointed day," which God has fixed, some time after this world and all that pertains to it will have been burned up and destroyed (but not annihilated. No material thing God created ever has been, or ever will be annihilated). For we are told, "The elements shall melt with fervent heat the earth also and the works that are therein, shall be burned up." (II Ps. 3:10). This great conflagration will take place after Satan has been loosed at the end of the millennium. Satan and his hosts will "Encompass the camp of the saints, and the beloved city; and fire will come down from heaven and devour them." (Rev. 20:9).

After this, "The dead, small and great, will stand before God; the books will be opened; (Old and New Testaments) and another book will be opened which is the book of life; and the dead will be judged out of the things which are written in the books, according to their works." (Rev. 20:12-13). This judgment will not be a trial court, to determine who are "sheep" and who are "goats," (God knows that beforehand) but

rather a court of sentence. For "We must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10). "When the Son of man shall sit upon the throne of His glory; before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; then shall the king say unto them on His right hand, come ye blessed of my Father, inherit the kingdom and to them on the left hand, depart ye cursed into everlasting fire." (Matt. 25:32, 34, 41).

Following this judgment and consignment of the wicked to hell will come their punishment. True, some tell us "God is too merciful to punish any of His creatures forever in hell." But while God is merciful He is also just, and will vindicate His word which tells us what the punishment will be. "Be sure your sins will find you out." The innocent may suffer, the good may be wronged by your sin, but the day of retribution will come. "Be not

deceived; whatsoever a man soweth that shall he also reap." Sin will come to light in this world or in the next, or both.

"The wicked shall be turned into hell with all the nations that forget God." (Ps. 9:17). Don't let any false teacher persuade you to believe this hell is "Gehenna," the valley of Hinnom, just east of Jerusalem. Dives lifted up his eyes in hell, being in torment." (Luke 16:23-24). There is no torment in the grave, hades. This hell has flames in it. There are no flames in the grave. This hell was so real to Dives he didn't want his brothers to come there. Dead bodies in the grave cannot talk. The dead know not anything. Dives was not talking from the grave.

"We are not to fear them who kill the body but Him who is able to destroy both soul and body in hell." (Matt. 10:28). Hell here doesn't mean the grave, for the soul doesn't go to the grave. Besides there is no reason why anyone should fear to go to the grave. The wicked, on the contrary, should rejoice if the grave be the end of them.

In the resurrection two classes will come forth from the grave (not from hell). "They that have done good unto the resurrection of life and they that have done evil, unto the resurrection of damnation." (Jno. 5:28). This damnation will not be the grave for they have left it, come forth out of it. If we can conceive what "damnation" here means, we can form some idea as to what the punishment of the wicked will be. John gives an idea as to what it will be like, "If any man worship the beast or his image . . . he shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation; and shall be tormented with fire and brimstone . . . and the smoke of their torment ascendeth up forever and ever." (Rev. 9:11).

This same John, the Revelator, tells us of a time when the "Beast and the false prophet, the devil, and those who worship him, will be cast into a lake of fire burning with brimstone; and shall be tormented day and night forever and ever." (Rev. 19:20; 20:10, 15). But we are told "This is not lit-

eral fire" and "literal brimstone." Well, who said so? And if not literal what is it? And this torment, will it be happiness? Was the angel fooling John? And was John then to go out and fool us? And are we to go round and fool the people? In other words, are we to tell the folks John was telling plain falsenoods? I tell you, reader, you had better believe God's word than to risk the theories of men to keep you out of hell.

Any how, Matthew tells us that if the members of our body cause us to offend it is better to cut them off and cast them from us than to keep them and with them be cast into hell fire. And Mark tells us "The fire of this hell never will be quenched." (Mark 43:48). So that if this fire be not literal, it will be "hell fire," and that will be bad enough, don't you think? Besides, it is fire that "torments and punishes." How could literal fire do more in the way of punishment? Sinner, friend, beware! Just as certain as there is a heaven to gain, there is a hell to shun.

SHALL WE TAKE COUNSEL OF GOD OR OF MAN?

Ida M. Helm

Each one of us have at times important decisions to make and we feel the need of counsel to determine the best course to pursue that the desired end may be attained. There is benefit in wise counsel and danger in evil counsel. The decisions we make are colored by the counsel we take and the influence of our decisions reaches out and colors other lives.

The twelfth chapter of first Kings tells us how Rehoboam forsook the wise counsel of the old men though the ripe advice they gave they had gained from years of experience under the reign of King David, the man after God's own heart. Rehoboam, by following the counsel of his young courtiers and rejecting the wise counsel of the old men, plunged his kingdom into irreparable damage and was compelled to flee for his life.

In every important department of life, whether it be business, the ministry of

the Word, marriage or whatever it be, wise counsel is needed. Counsellors for guidance need to be very carefully chosen to be competent to guide aright in the matter to be considered. Hehoboam made his irreparable mistake, not by rejecting counsel, but by choosing incompetent and foolish counsellors and allowing himself to be guided by them. A wise man said, "There are many devices in a man's heart, nevertheless, the counsel of the Lord that shall stand." (Prov. 19:27). Men's devices fail and leave sorrow and disappointment in their wake, but giving heed to the counsel of the righteous brings rich blessings, peace of mind and stability.

"Who hath dictated to the Spirit of the Lord, or being his counsellor, hath taught him?" "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." (Isaiah 40:13, 17).

How futile are the devices that men make in their own hearts, despising and ignoring the eternal counsel of God, before whose power the nations are but light as straw before the wind. The

early church took counsel of the most spiritual and God-fearing men in making their decisions. In (Acts 25:25) we read, "It seemed good unto us . . . to send chosen men unto you with our beloved Barnabas and Paul. Men that have hazared their lives for the name of our Lord Jesus Christ . . . for it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." These holy men of God would not take one step without first humbly and prayerfully counselling God. In the light of Jesus teaching the Holy Spirit inwardly guided and set His seal on the decisions they came to in their council meeting and the church carried out externally the ecclesiastical authority of the decision vested in the church by God. In the counsel of God there is power. Herein lies secret strength. Jesus rules the universe; His wisdom and counsel hangs over our heads ready to lead us into light, righteousness, life and peace whether we chose to look up and see Him with hands outstretched to us or not. His counsel is immutable, it is eternal.

In the book of Nehemiah we read of a people that were taking evil counsel against God's people, but God's people put their trust in their Creator and they had a mind to do God's work and they put their whole heart and strength and soul and mind to work for God as He had counselled His people and God brought the evil counsel of the enemy to naught and the work of His people was crowned with success.

Job thought that he was a good counsellor and at one time God condemned him for making dark the plan of God when he spake where he did not understand. Job was too bold in expressing his opinion of God's plan without first counselling God and making sure he had the will of the Diety when speaking. When God is speaking we often fail to hear His voice because of our divided attention. Perhaps we are listening to human voices around us and perhaps giving heed to unwise counsel. If we close our ears to the babble of voices around us and give heed to God as He speaks to us through His word and to Spirit-filled men of God

who are walking with Jesus every day we can truthfully say, "Now we have received not the spirit of the world but the Spirit which is of God. What things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (I Cor. 2: 12-13).

The Apostle Paul counsels his spiritual son, Timothy, to fight the good fight of faith. Listen! His counsel is for us also, "Lay hold an eternal life whereunto thou art also called and hast prepared a good profession before many witnesses." (I Tim. 6:12). We are repeatedly warned to fight against the flesh, realizing if we lose the fight against the flesh and allow the works of the flesh to be manifest in our life is to jeopardise our heavenly inheritance. In all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but it of the world." (I John 2: 16). We must gain the victory in the fight against the world, for the world is at enmity against God. Paul counsels us to have on the whole armor of God that

we may be able to stand before the subtle adversary that comes sometimes as a roaring lion seeking whom he may devour and sometimes he comes transformed as an angel of light.

To the lukewarm, self-righteous Laodiceans God said, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore and repent." (Rev. 4: 18-19).

Paul's counsels are very wise and tender and personal. He counsels his spiritual son, Timothy, to watch and be faithful in preaching the Word and not "gag" the truth, the Word or shun to declare the whole counsel of God. When Paul lived slavery was rampant in the Roman world. There were more slaves than free men. No one could be more cruel and heartless than a Roman master to his slaves if he was inclined that way. However, not all of the masters were so tyrannical and

heartless and occasionally one was kind hearted. Paul writing to Timothy exhorts, "Let as many servants as are under the yoke count their own master worthy of all honor, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefits. These things teach and exhort." (I Tim. 6:1-2). He exhorts masters to forbear threatening, to treat their servants with singleness of heart, "As unto Christ." He says, "Your Master also is in heaven; neither is there respect of persons with Him." Paul's teaching is that all have one Divine parentage, all have alike been redeemed by the atoning blood of God's Son, Jesus Christ. All are alike servants of Jesus Christ and thus all are alike bondsmen in the only service that is free. Paul nowhere counsels anyone to take up arms in war or to fight in any army or at any time.

When Jesus was crucified St. Luke tells us, "Behold there was a man named Jo-

seph, a counsellor; and he was a good man and a just man. The same had not consented to the council and deed of them who also himself waited for the kingdom of God." (Luke 22:50-51). If the men that crucified Jesus had given heed to the wise counsel of Joseph they would not have crucified the Son of God. Joseph was a good man and a counsellor. He belonged to the Sanhedrian.

Ashland, Ohio.

TWO PICTURES

E. W. Pratt

(Mat. 13:31-32). Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field, which indeed is the least of all seed; but when it is grown it is the greatest among herbs and becomes a tree, so that the birds of the air come and lodge in the branches thereof.

In this picture we have an abnormal growth of an herb to represent the church in the last days of the kingdom age. The church in a desire

for a large membership has not properly instructed the new members, thus we have a church with great numbers but little spiritual life, thus there are many branches and the birds of the air (types of Satan) lodge in the branches. See Jesus' explanation of the first parable in this chapter.

Now for the second picture. I listened to a mission preacher under the sponsorship of the Federated churches of America a short time ago and his theory was a united Christian church in North America with branches for each denomination in the federation and the similiarity to Christ's parable struck me.

In Christ's picture we have a large tree with branches on which Satan's ministers lodge. And we are reminded that Paul warned us that Satan transforms himself into an angel of light and his ministers into preachers of righteousness.

In the second picture we have a great body rooted in the world for the speaker used scripture as a basis of his theory. And like the mustard tree this body has many branches and on every branch we see teachers of

them teaching parts of the whole gospel. So they are antichrists. And I was made to wonder if Christ meant this when He spoke the words of my text.

Now another question about the name of this body. It is called the United Christian Church of North America. What union is possible with, say, ten different branches? Here is one that baptizes by backward, single immersion and does not observe footwashing or the Lord's supper; and here is one that says it is immaterial so they drop a few drops of water on the head of a candidate; and then some follow the great commission and baptise by triune immersion and observe the ordinances of footwashing and the Lord's supper in connection with the communion.

Is this in harmony with Christ's prayer that His disciples should all be one as He and the Father were one, or Paul's one Lord, one faith and one baptism?

Now let us take the next word, Christian, which means Christ-like. Is a church Christ-like that ignores Christ and calls any of His teachings non-essen-

tial? Christ said we were to come out from the world and be separate, to keep ourselves unspotted from the world, to love not the world, for the love of the world is enmity with God. But this federation has turned the edifice dedicated to God's service into a play house and a house of merchandise.

Well may they call it the Church of North America instead of the Church of Christ.

Wenatchee, Wash.

THE TRUTH AS VIEWED FROM DIFFERENT STANDPOINTS

Emanuel Koones

Part One

All of the members of the family of Christ should live in harmony and should be willing to take council together, because the Savior's prayer is that all who truly believe in Him may be one, even as He and the Father are one. The oneness of the church on earth, as it is one in heaven, is a consummation so desirable and glorious that it becomes us in

these harmonious intervals to sit and reason together. Whilest thus engaged, may God grant us wisdom and power to know, to reveal and to accept Thy truth and if it be possible, enable us to quicken the approach of that day when the church in essentiality shall present that strength which is mighty to the pulling down the strongholds of satan. If we direct our minds heavenward, setting our affection upon things in heaven and not upon things on the earth, our darkened understandings are more fully enlightened by divine wisdom, and we are enabled to comprehend greater truths or sublime expectations of the truth.

The truths proposed in this essay are apparently antagonistic, yet must be accepted as Bible truths. All scripture is given by inspiration of God, and all its teachings must be accepted, even though we are unable to understand the connection. There are two points from which Bible truths must be studied in order to a full understanding. First, the relation God holds toward His creatures; second; the relations which the

creature sustains towards his Creator.

The connection existing from God to man is that of cause and effect, down through the entire series of intermediate links in the great chain by which they are united. The truths in this series are destructive truths, and the teachings embrace theology in the strictest and best sense. The connection from man to God is from effect to cause, up the long chain of effects and causes to the ultimate first cause. The truths contained herein are indicative truths, and the teachings include in essence all religion. These two stand-points give us different phases of truth, and present us with oppositions in a certain sense and yet not antagonisms. God looks down upon us from His exalted throne, the everlasting arm is extended towards us and its sustaining power is the power of the Almighty. Man may, also, through Jesus, look up to God and through hope and Godly fear may struggle upward from earth to heaven. If we fail to realize this double nature of our own connection and necessary double class of teaching in

a system of truth emanating from God, we become divided in opinion, and hence, indulge too much in strife and bitterness of spirit.

Therefore, with a full realization of the twofold relation which we sustain, we are prepared to accept both of these teachings as essentially true. The one teaching presents Bible truth from the God-point man-ward; while the other presents Bible truth from man-point God-ward. The one teaches from cause to effect, the other from effect to cause. The one points from flower to fruit, the other from fruit to flower. The one reasons from heaven to earth, the other from earth to heaven. He, who from an eminence looks out on a landscape stretching northward, sees one side only; and he, who from another eminence looks out on the same landscape stretching southward, sees the other side. From opposite standpoints they look in opposite directions and observe different phases of the same things; and yet both see. Thus the one system of teaching should be endorsed by the other, while the other system must be ac-

cepted as teaching additional truth.

Now, as we attempt to apply the arguments to the doctrines of an apparent antagonistic nature we pray that the Lord sanctify us through His truth; because His word is truth, so that we may rightly comprehend His word. The first doctrine is particular and unconventional election. Considering the relation of God to man, we believe that "It is not of him that willeth not of him that runneth, but of God who sheweth mercy." And therefore, "He hath mercy on whom he will have mercy, and whom he will he hardeneth." This is the truth, immutable gospel truth; and blessed be God.

We are this in His hands, that He may will of us according to His own good pleasure, for we know He is infinite love, as well as possessed of infinite power. The opposite doctrine is: Election consists simply in the foreknowledge of God, and is not absolute and unconditional. Considering now the relation which man sustains to God, we nevertheless believe that every one may come to Christ and find rest. "God so loved the

world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life." The argument by which this doctrine is also immutable gospel truth because from the earth point, there is no class elected or set apart, favored above the rest of mankind with privileges, special influences or anticipated titles to heavenly rewards.

BUSINESS FOR GENERAL CONFERENCE—1937

District No. 1

We, the Northern Lancaster county congregation, ask General Conference of 1937, through District meeting to so decide, that, officials who do not respect conference decisions shall be reported to General and District credentials committees, who shall inform them, that they are not permitted to participate in the deliberations of the meetings.

Answer by congregation passed to District Meeting.

Answer by District Conference—We decide that officials who do not respect Conference decisions, shall

be reported wherein they do not respect Conference decisions. Complaint shall be made through the signature of three members; whereupon the credential committee shall deny them the privilege to act as a delegate or to take part in the deliberations of the meeting or to vote on any matter brought before the meeting.

Passed to General Conference.

We, the Waynesboro congregation of the First District petition General Conference of 1937 through District meeting to change the authority for handling the Sunday school funds from the Sunday school to the congregation.

Answer — by congregation, request granted.

Answer — by District meeting, passed to General Conference.

The Vienna congregation, First District, asks General Conference of 1937, through District meeting, that the second paragraph of 1935 General Conference decision on divorce, have the words "nor held" inserted at the proper place so as to read,

"Because of the sacredness of holding office in the church (See I Tim. 3:16; Titus 1:6, 7) no brother who has been divorced or who marries a divorced woman shall be placed in nor held in office."

Answer — by congregation, request granted.

Action — by District meeting, passed to General Conference.

The Vienna congregation, First District, asks 1937 General Conference through General meeting, to appoint a committee of three Elders to study the question of Sunday employment and labor, especially as it may apply to officials, and report to General Conference, 1938.

Answer — by congregation, request granted.

Action — by District meeting, passed to General Conference.

Vienna congregation asks District meeting of 1937 to appoint a committee of two Elders to assist the Vienna congregation in studying the question of dividing said congregation into two and to assist in the work if both they and the congregation agree that a division would

be for the betterment of the work.

Answer — by congregation, request granted.

Action — by District meeting passed to General Conference.

Chas. H. Ness,
Writing Clerk.

District No. 2

We, the Orion congregation, petition General Conference of 1937, through District meeting, to give a definite ruling covering a brother's or sister's privileges of using the law; in the collection of just and past due accounts, notes, rentals, in the foreclosure of mortgages and in the capacity of Administratorship or Guardianship.

Rufus Wyatt,
Theo. Myers, Elders.
F. B. Surbey, Clerk.

Answer — by District meeting: We feel that there are cases when brethren should be allowed to use the law and pass the paper to General Conference.

We, the committee appointed last year to formulate an answer to the tobacco query from the Second District report progress.

Because of the possibilities of the situation, we request that two additional members be appointed on the committee by the General Conference.

Signed:

Lewis B. Flohr

A. B. Rice

A. G. Fahnestock.

FAITH

D. K. Marks

One definition for faith is trust in God. When we turn to the Old Testament and read the lives of the faithful forefathers we see that they had put their trust in God and were prompt to work. For an illustration let us look at the life of Moses. When he was born the Egyptian law was that male children must be killed but his mother had faith in God so she hid him in the house and later she put him in a little ark and hid him out along the river. The result was he was rescued by the king's daughter and by the kind and faithful words of his sister, the mother of Moses was chosen to be his nurse. When he had grown up to boyhood he was adopt-

ed by King Pharaoh's daughter and became her son. He was educated in the Egyptian school and put in a prominent position to work for the king. When he was 40 years old he had not lost his faith in God so he went out to visit his brethren, the Israelites, and tried to help them but Pharaoh soon heard of his work and he was made to flee for his life and lived in the land of Midian. There he lived a quiet, peaceful life taking care of his father-in-law's sheep. When Moses was 80 years old God appeared unto him in a burning bush, commanding him to go back to Egypt, deliver his people from bondage and lead them into the land of Canaan. Now his faith is tried and tested, it grew. He went back to Egypt and began to work. Moses and Aaron gathered the Elders and the children of Israel together and delivered the message of how he, with the power of God, would lead them out of Egypt. All the Israelites were filled with faith but it vanished away when their burdens were increased by Pharaoh and his officers.

The faith of Moses remained steadfast and finally

he led the children of Israel out of Egypt to the Red Sea. Here it required great faith in Moses and the people as the Egyptians were near and ready to lead them back to Egypt in bondage. God provided a way of escape although the Egyptians were drowned in the sea. They journeyed on by faith until they came to the border of the land of Canaan.

Twelve men were chosen as spies to go and see the land and bring back a report. When they came back to the people and Moses two spies had faith that they could conquer the land but ten had no faith. Soon the people had little faith and the result was that all the men and women twenty years old and upward never entered the promised land and all died in the wilderness except Caleb and Joshua, the two faithful men.

Jesus taught and practiced faith when He was living here in this world. Many times when the people came to have a miracle performed Jesus would test their faith. The disciples' prayer was, "Lord, increase our faith." When Jesus sent them out two by two their faith had increased wonder-

fully. We turn to (Jas. 2:14.) "What doth it profit my brethren, though a man say he hath faith, and have not works?" Can faith save him? (Jas. 2:18). Yea, a man may say, thou hast faith and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." (Jas. 2:20). "But wilt thou know O vain man that faith without works is dead?" James wrote and sent his book to the 12 tribes that were scattered abroad. (Jude 1:3). "Beloved, when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith that was once delivered unto the saints." The faith was delivered and began to work on the day of Pentecost, day by day it worked until it should be spread abroad.

There was a man named Saul of Tarsus that possessed a faith and zeal for the Law and Prophets. He began to work in arresting, imprisoning, wounding and killing some of those that had the faith. Day after day he kept working. He

was not satisfied to remain at Jerusalem. One day his attention was drawn to Damascus, about 70 miles away, but he must be sure he is right before he goes, so he went to the high priest and got letters of authority. Then he started on his long journey. Everything seemed to prosper until he came near to the city of Damascus. Suddenly a light shone from heaven and Paul falls to the earth, his natural eyes closed but his spiritual eyes open wide. To his surprise and deep sorrow he saw that he did not possess the faith of Jesus and His followers. He lived three days and three nights without sight; neither did he eat or drink.

When Ananias received the message from the Lord he went to Saul's rescue. Saul then had faith that started him to work the same way Ananias did. (Acts 9:2). Straightway he preached Christ in the synagogues that He is the Son of God." When opposition came he increased the more in strength and faith. Later we find him in Jerusalem trying to worship with the disciples, but they were afraid of him. Then faith-

ful Barnabas saw that Saul needed help, so he took and brought him to the apostles and explained how Saul was converted and testified for Jesus in the synagogues of Damascus. Soon he was preaching in Jerusalem and later was sent to many cities in Asia and Europe, always labouring and contending for the faith that was once delivered unto the saints. Read (II Cor. 13:5-6), Paul's advice to all.

York Pa.

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NEWS ITEMS

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DALLAS CENTER, IOWA

On March 13, 1937, we met for our spring council. Devotions were in charge of Elder John Hawbaker. Brother Hawbaker was also moderator for the meeting. The minutes were read and accepted. The report of the visiting brethren was that all were found in the faith and in harmony with the church. A love feast was proposed but no date was set.

Adjournment came after a song and prayer.

We were glad to receive into full fellowship one of our young sisters who went astray, but the Lord with His good spirit went out after her until she came back to the shepherd's fold.

In the absence of our Elder in charge, Brother Roscoe Royer, the assistant Elder, Brother John Hawbrake, has taken hold of the plow

May the Lord bless each one that His work may prosper.

C. R. Gehr, Cor.

RIDGE, W. VA.

On April 11, 1937, the members of the Ridge congregation met for Sunday school and preaching services. The preaching services were opened by Brother Charles O'Brien reading (Rev. 13). Then Brother Minor Leatherman gave us a sermon, text, "In the last days there shall come scoffers." Brother Edward O'Brien closed the services.

As it was time to elect our Sunday school officers for the year, the following were elected: Brother Edward O'Brien, supt.; Brother Thomas Harris, Bible class; Brother Otto Harris, Intermediate; Brother Virgil Leatherman, Junior; Brother Herbert O'Brien, secretary; Brother Thomas Leatherman, chorister. Also Sister Irene Leatherman was elected Monitor agent and correspondent.

We ask in interest in the prayers of all the faithful that we may always stand for that which is right in the sight of our Heavenly Father.

Irene Leatherman, Cor.

ELDORADO, OHIO

The Eldorado Dunkard Brethren congregation met in their regular quarterly council by singing song No. 201, after which Brother Krieder read from (Gal. 6) and gave some very good adminitions and led us in prayer.

Delegates were elected to District meeting. Brother Krieder was re-elected Elder for three more years.

Preaching services are held every Lord's day since spring has come, to which all are welcome.

Pearl Troutwine, Cor.

BEREAN CHAPEL, VA.

We, the Dunkard Brethren of the Berean congregation met in our regular spring council on March the 27th with Brother Jacob Glick in charge. The 15th Psalm was read with an opening hymn and prayer. The members were not all present, some on account of sickness. Our dear Brother J. A. Racer of Luray, Va., has been afflicted for some time but we hope he will yet be able to meet with us.

We expect Brother A. B. Rice of Frederick, Md., to be with us in a series of meetings to begin the second Sunday in May and continue a week with our Love feast on Saturday, May 15th.

We extend a hearty welcome to all who wish to attend these meetings and be with us at the Love feast.

Bettie Winegord, Cor.

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OBITUARY

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HARRY M. KONHAUS

Brother Harry M. Konhaus was born February 3, 1884, in Monroe township, Comberland county, Pa. He departed this life May 5, 1936, at the age of 92 years, 3 months and 1 day.

After completing the common schools of Monroe township, he attended Millersville State Normal school. He then engaged in teaching in the public schools for a period of seven years.

In the year of 1875 he married Maggie E. Bishop, who had also taught in the schools of Cumberland county for a period of 13 years.

For thirty-three years he engaged in farming on the home farm. After retiring from farming in 1908, he moved to Mechanicsburg, where he resided until after the death of his wife. In 1931 he went to live with his son, Frank, on the old homestead farm, where he passed away.

He made the plain church his choice and at the time of organization of the Mechanicsburg congregation of the Dunkard Brethren on September 4, 1926, he became a charter member, to which he remained faithful until death. Although not able to be around the past three years, he was ill only two weeks before the summons came.

Funeral services were conducted at his late home by Elder Jacob Miller of the Dunkard Brethren church and G. R. Groninger of the Trindle Springs Lutheran church. Burial was made in the Chesnut Hill cemetery.

DEATH

Why should our tears in sorrow flow,
When God recalls his own;
And bids them leave a world of woe
For an immortal crown?

Is not e'en death a gain to those
Whose life to God was given?
Gladly to earth their eyes they close

to open them in heaven.

Their toils are past, their work is done,

And they are fully blest;
They fought the fight, the victory won,

And entered into rest.

Then let our sorrows cease to flow—

God has recalled His own;
And let our hearts in every woe,
Still say, "Thy will be done!"

—Selected.

TRIALS

In the trials to be suffered

In this fellowship with care,
'Tis the inward, hidden struggle,
That will prove the worst to bear.

'Tis the strife that no man pities,
'Tis the cry that no man hears,
'Tis the victory undiscovered,
Save by secret sobs and tears.

Oh! My friends; when God's great angel

Cries aloud the deeds of night,
At the day when hearts are opened
In the Holy Father's sight.

The greatest deeds and noblest,
Will be those unheard of now;
Hidden under silent heartbeats,
And an uncomplaining brow.

Deeds of patient self-rejection,
Wrung from hearts that make no moan;

Tender hearts that like the Masters,
Tread the wine-press all alone.

Hearts that purer grow and fairer,
In the struggle day by day;
Learning this from holy teachers,
How to labor and to pray.

Selected by Mrs. Audrey Peetz,
Louisa, Va.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Mat. 5:16).

ADULT SUNDAY SCHOOL LESSONS

- Apr. 4—I Kings 2:1-12.
 Apr. 11—I Kings 3:1-28.
 Apr. 18—I Kings 8:1-21.
 Apr. 25—I Kings 8:22-53.
 May 2—I Kings 8:54-66.
 May 9—I Kings 11:1-13; 26-43.
 May 16—I Kings 12:1-33.
 May 23—I Kings 13:1-34.
 May 30—I Kings 17:1-24.
 June 6—I Kings 18:1-20.
 June 13—I Kings 18:21-46.
 June 20—I Kings 19:1-21.
 June 27—I Kings 21:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 4—Rebekah at the Well. Gen. 24:1-27.
 Apr. 11—Esau Wrongs Himself. Gen. 25:27-34.
 Apr. 18—Isaac the Peacemaker. Gen. 26:12-22.
 Apr. 25—Jacob Wrongs His Brother. Gen. 27:18-29.
 May 2—Jacob's Strange Dream. Gen. 28:10-22.
 May 9—The Meeting of Jacob and

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Esau. Gen. 33:1-17.

- May 16—Joseph and His Dreams.
 Gen. 37:1-11.
 May 23—Joseph Sold into Egypt.
 Gen. 37:12-36.
 May 30—Joseph and the Butler and Baker. Gen. 40:1-23.
 June 6—From Prison to Palace.
 Gen. 41:1-46.
 June 13—Joseph and His Brothers in Egypt. Gen. 45:1-28.
 June 20—Joseph's Father Moves to Egypt. Gen. 46:1-7.
 June 27—Review: The Lessons of Genesis.

BIBLE MONITOR

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June 1, 1937

No. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

VALIANT SOLDIERS

It is no easy matter to live a faithful Christian life in this world of sin and degradation, it never has been. The testimony of those who have been faithful in the past clearly reveals this. There is an enemy to meet and many battles to be fought before we receive that crown of righteousness that fadeth not away.

When we enlist in the army of King Immanuel we are no longer of the world, our citizenship is in heaven where Christ sitteth on the right hand of God. Our lives then are controlled by this kingdom and we go forth on a mission that is beset by perils continually. The life of a soldier on duty is always in danger so it behooves him to be alert and prepared for the sudden forays of the enemy. Not

only is he in continual danger but he must experience many hardships, long weary marches, hunger, thirst, cold, burning heat, all of which cause great fatigue, must be endured.

Often he must stand guard alone through long hours of darkness and he is not at ease until the battle has been fought and the victory won. In the heat of the battle is one of the most trying times of the soldier's life. The enemy may be better trained or equipped or may be advantageously situated, yet the true soldier must meet them and fight it out. To see his buddies falling beside him fatally wounded by the enemies' bullets is trying indeed, yet he dare not stop, even though he be sorely wounded himself he must fight as long as he has strength. Experiences of these kind

require great courage, bravery and endurance, yet the soldier does it cheerfully for his country, his wages, or some earthly glory.

The soldiers of the Christ have many like experiences and though we do not engage in carnal warfare it takes great courage, bravery and endurance to be a good soldier of the cross. The apostle Paul realized this and exhorted Timothy after this manner, "Thou therefore endure hardness, as a good soldier of Jesus Christ." (II Tim. 2:3.) Some of the experiences that we pass through in the service of our Lord are not easily borne or overcome therefore it requires great patience and endurance. As long as we are faithful we are confronted by many of these trying conditions. It is possible for us to become hardened to such things as are common to the followers of Christ so that they are not so hard to bear. The Lord will give us grace and strength to endure if we but look to him in faith believing.

When we enlist in the service of Christ it is necessary that we make preparation for the service in which

we are entering. All who enlist are told to "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11.) When we put on this armour of God it immediately separates us from the world which brings upon us the hatred of the world. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." (John 17:14.)

It is not pleasant to have those about us ridicule, mock and scoff at us because of our plain dressing and other nonconformity principles. It is not pleasant to be severely criticized and evil spoken of because we do not cooperate and become partakers of the many worldly and sinful attractions in the communities in which we live; it is not pleasant to be denounced because we do not take part in politics and other schemes of men of corrupt design. It is not pleasant to be persecuted for righteousness sake, to be oppressed, have our earthly possessions destroyed or taken from us, be cast into prison and tor-

tured or slain by evil men; it is not pleasant to leave home or loved ones in order to be a faithful soldier of the Christ; it is hard indeed to see those about us falling by the wayside and giving up the struggle. It is extremely trying to have to stand alone for Christ, indeed it takes a man! Would to God that there were more valiant soldiers like Daniel who dare to stand alone.

To "endure hardness" is to suffer such experiences as these without yielding to the enemy. Men of God in past ages have endured such things and come through victorious—can we? "No man that warreth entangleth himself with the affairs of this life that he may please Him who hath chosen him to be a soldier." (II Tim. 2:4.)

It is no easy matter to live the Christ life, but worthwhile things are not attained with ease. The freedom of conscience, the comfort and satisfaction, the peace of mind that we get in this life would well repay us for all that we must suffer to be a Christian but friends, the best lies on beyond whither we shall shortly come if we are

faithful. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (I Cor. 2:9.)

My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O, watch and fight and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the vict'ry won,
Nor lay thine armor down;
Thy arduous work will not be done
Till thou obtain thy crown.

Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting breath
To His divine abode.

THE DOCTRINE OF THE ATONEMENT

B. E. Kesler

God made man upright. He created him in His own image and in his own likeness, innocent, undefiled, harmless, and sinless, and placed him in a splendid home, a beautiful garden wherein God caused to grow up spontaneously every thing needful to

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Ezra L. Beery, Union, Ohio, Associate Editor.

man's sustenance, enjoyment, and happiness, with access to the tree of life which would perpetuate his life. But in the midst of the garden stood a beautiful tree, "The tree of the knowledge of good and evil." Of it he must not eat. "For in the day thou eatest thereof thou shalt surely die." (Gen. 2:16:17.)

With such a lovely home, no need to labor, no need for clothing, water in abundance, no blizzards, no

droughts, no floods, no dust storms, no destructive hail, cyclones and such like; and with the loveliest little wife in all the world, and she the sweetest husband on earth, it would seem Adam should have been content to enjoy life and leave the tree of the knowledge of good and evil alone. But the tempter, old Satan, came upon the scene with "The lust of the eyes and the lust of the flesh and the pride of life."

The fruit looked good, "lust of the eyes." It would surely taste good, "lust of the flesh." It would be so grand to know good and evil, "Pride of life," this new knowledge. My, what an appeal to Mother Eve! She mused, she desired, and she yielded—Satan had won out. Of course Adam could not refuse such luscious fruit from the hand of such a lovely wife, and conscious of the results, not "being deceived," he joined in the trasgression. Satan had won the day. Now what?

"Sin entered into the world, and death by sin; and so death passed upon all men." (Rom. 5:12.) And "It is appointed unto man once to die." (Heb. 9:27.) Man has forfeited his right

to "partake of the tree of life and live forever." God was greatly displeased with Adam and drove him forth from the lovely garden to till the ground for his living. What will the newly acquired knowledge avail him now with the displeasure of God resting upon him? He had now sold out to Satan. Lost! Irretrievably lost! Unless God shall undertake for him—Pay the price.

To this undertaking God set His hand in sending His only begotten Son as a ransom price, to buy man back, or redeem him, and give him another chance for his life. This Jesus did by the atonement. "For ye are bought with a price," (I Cor. 6:20); "The precious blood of Christ," (I P. 1:18-19; "The Lamb slain from the foundation of the world," (Rev. 13:8).

God provided a substitutionary atonement in the lambs slain yearly under the Mosaic code. These lambs were types of Christ. They served God's purpose in reminding men yearly of their sins. But "It is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:4.) Hence the necessity of an

atonement that could remove guilt and redeem man from sin; an atonement that could counteract (a) disobedience. "By one man's disobedience many were made sinners, so by the righteousness of one shall many be made righteous." (Rom. 5:18-19.) (b) Sin. By one man sin entered into the world, and death by sin," (Rom. 5:12). But "The Lord hath laid on him the iniquity of us all," (Isa. 53:6), and "If any man sin we have an advocate with the Father even Jesus Christ the righteous, and He is the propitiation for our sins and not for ours only, but also for the sins of the whole world." (I Jno. 1:7-8) (c) Judgment. "By the offense of one, judgement came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:18). (d) Death. "As in Adam all die, so in Christ shall all be made alive," (I Cor. 15:22-23). (See also I Thess. 4:15-17.)

II. To effect a reconciliation between God and man, and to make salvation possible. "For if when we were enemies, we were

reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life." (Rom. 5:10.) "For God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation," (II Cor. 5:19). "The Lord hath laid on him the iniquity of us all, and with His stripes we are healed."

The purpose of the atonement, then, was: (a) to cancel "original," or Adamic sin as some call it. "Behold the Lamb of God which taketh away the sin of the world," (Jno. 1:29). (b) To remove the offense, and restore the pleasure of God toward man. "Much more then, being now justified by His blood we shall be saved from wrath through Him." (Rom. 5:9.) For "God was in Christ reconciling the world unto himself not imputing their trespasses unto them," (II Cor. 5:1-19). "By one man sin entered into the world." This sin was entailed upon Adam's posterity until canceled by the atonement of Christ. (c) To cancel personal sin. "In whom ye also

trusted after that ye heard the word of truth, the gospel of your salvation." (Eph. 1:7). So that we may "joy in God through our Lord Jesus Christ by whom we have now received the atonement." (Rom. 5:11). The reconciliation. The atonement removed Adam's sin, and we are accountable for our individual sins only. Lastly, (d) to remove condemnation. "He that believeth on him is not condemned, but he that believeth not on Him is condemned already, because he hath not believed in the name of the only begotten Son of God," (Jno. 3:18). This condemnation is removed when we "obey from the heart that form of doctrine delivered unto you, being then made free from sin, we have our fruit unto holiness and the end everlasting life," (Rom. 6:17,18,22).

(To be continued)

HISTORY OF CHRISTIAN BAPTISM

O. C. Cripe

Chapter 3

During the latter part of the second century and the

beginning of the third, the church had tolerated many innovations to come into her ranks, that was not considered as true doctrine that Jesus Christ and His apostles had taught; so there were some faithful ministers of the gospel that preached against those innovations. Some of those innovations were that Christians were allowed to become soldiers in Caesar's army and go to war. That much of the self-denial principles were not kept, in some places the divinity of Jesus was doubted. Among those ministers who contended for a more pure religion was one by the name of Montanist in Asia Minor and one in Africa by the name of Novatian. Those men preached and wrote against the departures of the general or Catholic church.

About the beginning of the third century Montanist with quite a few followers separated from the general church in Asia Minor; also Novatian did likewise in Africa in the year 230 A. D. The synod of Iconium declared that the Christian faith had arisen with them. Even in the

eyes of outsiders, they were considered the Christians of the ancient faith. They stood for purity of church members. They condemned all worldly amusements, not taking part in any of the affairs of the government. However, it is a positive fact that all of these bodies of Christian believers practiced triune immersion. We don't find any other mode of baptism at this time that was considered valid. At times there was water poured upon sick persons, where it was considered the applicant was too weak to be immersed; this was called clenic baptism but it was not considered valid or legal baptism.

Those bodies at this time who had separated from the Catholic church baptized only believers. They held that infants and small children were not proper subjects for baptism.

About the beginning of the third century Tertullian a noted Christian writer was converted and joined the general church; finding much corruption that he considered not true faith as the apostles had handed down, he became dissatisfied with them and united

with the Montamists. He says on the subject of baptism, "To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water; but a little while before, in the presence of the congregation and under the hand of the Bishop, we solemnly profess that we disown the devil, his pomp and his angels. Here upon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the gospel."

Again he says: "After the resurrection (of Christ) He promised He would send the promise of the Father, and lastly commanding that they should immerse into the Father, and the Son, and the Holy Spirit; not into one name, for we are immersed for each name into each person; not once but thrice."

Tertullian was a Greek and Latin scholar, used the identical language that the apostles used when they wrote the books of the New Testament. Hence he, without a doubt, understood what was meant by the Saviour when He commanded the apostles "to baptize into the name of the

Father, and of the Son and of the Holy Ghost."

At a council that was held at Carthage, North Africa, A. D. 256, where eighty-seven Bishops assembled to decide some important issues that were at that time giving the church trouble; one was whether they would re-baptize those who came to them from those bodies that they called Heretics. Each of those Bishops gave his opinion of the matter. One whose name was Monulus said: "The true doctrine of our holy mother, the Catholic church hath always, my brethren, been with us, and doeth yet abide with us, and especially in the article of baptism and the trine immersion wherewith it is celebrated. Our Lord having said, go ye and baptize the Gentiles in the name of the Father, and of the Son and of the Holy Spirit.

All reliable historians agree that trine immersion was the only valid mode of baptism during this century. The Montamists, ovations and the general or Catholic church all agreed on its validity. At the above named council,

Monulus said it had always been with them, and for their authority he refers to the commission, recorded in Mathew 28:19. Here were eighty-seven Bishops, some of them may have been quite old, and possibly knew what the church practiced within one hundred years of the apostolic age. We have no record that any of them denied that what Monulus had said was not true.

Dr. Carthcare, a noted baptist writer, in his book, "Baptism of the Ages," says, "Trine immersion was the general practice of Christians from the end of the second century till the close of the twelfth century."

One historian says, "There is no evidence exists as to any alternates in the subject or mode of baptism during the third century. They baptized with some ceremonies those that were well instructed in their religion and who gave satisfactory signs of their sincere conversion. They generally dipped them thrice in the water, invoking the name of the Holy Trinity." The same historian says, speaking of the second century: "It does not appear by any approved authors that

there was any imitation or variation in baptism from the former century." Thus we have traced by reliable historians that trine immersion was the mode that was handed down from the apostles.

Salida, Calif.

ZEAL

W. C. Pease

Webster says zeal means ardor in pursuit of anything

To the followers of Christ it means that, and even more when we think of righteous zeal.

A zealot is said to be one who is very zealous, or an enthusiast. However, an enthusiast is generally thought of as being one who is intensely interested in some game, or something outside of religion.

Jesus was zealous for God early in life. Read what happened as recorded in Luke 2. Jesus says in the 49th verse of that chapter, "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" Again while in His ministry, "I must work the works of Him that sent

Me, while it is day: the night cometh when no man can work." (Jno. 9:4.)

We find He was faithful until the end, and was tempted as we are yet without of sin. Isaiah says, "He is despised and rejected of men; a man of sorrow, and acquainted with grief." (Isa. 53:3.)

Oh, when we study the life of Jesus, how it thrills our hearts and should cause us to have a greater zeal for God. Perhaps we are like Peter. He said, "Lord I am ready to go with Thee, both into prison and to death." (Luke 22:33.) Read in this chapter what Jesus told Peter, and how it came true. Jesus knew Peter needed this experience.

If we would have as much faith as Peter did later, we would do God's will. Jesus said, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." (Matt. 7:21.) Also read the next few verses.

There are many who are zealous in the work of the churches alright, but are they sure they are led by the Spirit of God. "For as

many as are led by the Spirit of God, they are the sons of God. (Rom. 8:14.)

We believe that the whole Bible is the inspired word of God. The New Testament the doctrine of Christ, given to Him by God. Jesus said, "He that loveth Me not, keepeth not my sayings: and the word ye hear is not mine, but the Father's which sent me." (Jno. 14:24.)

We know Paul, the apostle, was very zealous for the Lord. Read of his conversion in Acts 9. He said later, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." "But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:10-12.)

If all the leaders of the churches were just willing to preach Christ, and none of the things they are teaching and practicing they would not be placed in the position those were, who were buying and selling in the temple, when Jesus

drove them out. He said, "It is written My house shall be called a house of prayer; but ye have made it a den of thieves." (Matt. 21:13.)

There are still those who are putting on wonderful programs in the church, with suppers and almost everything imaginable to raise money, but in that last day, He will say, "I never knew you." (See again Matt. 7:23.)

David said, "The zeal of thine house hath eaten me up. (Psa. 69:9.) See also Jno. 2:17.

Some seem to think all they need to do is to say they believe in Jesus, and they will be saved. But if we believe we must be made to see that He has told us to do certain things as taught in His word.

Jesus said, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.)

Therefore it is just as necessary for us to wash one another's feet as it was when Jesus said to His disciples, "If I then your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (Matt. 13:14-15.) Then the 17th verse, "If ye know these things, happy are ye if ye do them."

Let us ask ourselves this question: Are we building on the rock or on the sand? Oh, that more might be made to see that we must do what God's word says for us to do. No wonder Jesus said, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.)

McClave, Colo.

THE EYES OF GOD

Ida M. Helm

"The eyes of the Lord run to and fro throughout the whole earth; to shew Himself strong in the behalf of them whose heart is perfect toward Him." (II Chron. 16:9.)

If with our mortal eyes we could see the penetrating eyes of God running to and fro throughout the earth and fastening His gaze upon us, I wonder what effect it would have on our lives?

Sin distorts or blots out altogether the vision of God in our hearts. It leads us farther and farther away from God: it reduces us finally to that desolate condition, living without God and without hope in the world. God hates sin, but He loves the sinner. Solomon tells us, "These six things doth the Lord hate. Yea, seven are an abomination unto Him. A proud look, a lying tongue, and hands that shed innocent blood. An heart that deviseth wicked imaginations, feet that be swift in running to mischief. A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

Sin is blinding, but if the Holy Spirit is admitted into the heart and invited to take the helm and control the life, floods of light and truth will rush in and a great change takes place. "Oh, what a change from

darkness to light!" Oh, what joy when the lost is found! God sent his sinless Son into this world, to live among men whose sin stained hearts were black as midnight darkness, and lost in the mirage of sin, to seek and save the lost.

He took on himself humanity and the form of a servant and lived with the aged and the young, the rich and the poor, the healthy and the diseased, the palsied, the demoniac, the leper, the ignorant, the scholar. All these were objects of His attention and helpfulness. No one ever came to Him and was turned empty away. Though our heart be black with sin we may come to Him in penitence and out of his wonderful love and compassion He will still take us back to Himself and cleanse the foul heart. One thing he asks of us that henceforth we serve him in spirit and in truth.

Jeremiah 17:9 says, "The heart is deceitful above all things, and desperately wicked." Jesus said, "There is none good, no not one . . . the Lord hath laid on him the iniquity of us all."

Sin is incurable, it must

be cast out. To trust in one's own heart is as foolish as to trust on any other arm of flesh. None but God can see the hidden treachery and deceit in the heart. God says, "I the Lord search the heart." Man's deceit does not escape His notice. I may think I am as good as some other professed follower of Christ. Listen! The Holy Spirit directed Paul to tell us, "We dare not compare ourselves with some that commend themselves; but they measuring themselves by themselves and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. . . . For we are come as far as to you also in preaching the gospel of Christ." (II Cor. 10:12-14.)

When we come to God the first thing He does is cleanse the heart. "He loved us, and washed us from our sins in His own blood." (Rev. 1:5.)

On the day of Pentecost Peter told the penitent people to be baptized and

wash away their sins, calling on the name of the Lord. Trust in God is our only hope. Riches is an object of the deceitful heart's trust. As it is with individuals so it is with nations. Babylon in pride and vain glory exalted herself and it was her own decree that she should continue forever. She was magnificent and rich, but she was unmerciful and cruel and selfish and sinful. She did not lay her sins to her heart but gave herself up to pleasure and self-seeking. She lived carelessly. All classes held banquets and religious rites where they indulged in prostitution and debauchery and thought they were having a fine time. She said in her heart, "I am and none else beside me." But hear God's challenge to the false powers in which she trusted. "Thou hast said, none seeth Me. Thy wisdom and thy knowledge it hath perverted thee, and thou hast said in thine heart, I am and none else beside me. Therefore shall evil come upon thee: thou shalt not know from whence it riseth, and mischief shall fall upon thee, thou shalt not be able to put it off; and desolation shall

come upon thee suddenly." (Isaiah 47:11-12.)

Here we see the doom of false securities. No one can escape the trial of the haven in which we take refuge. If we take a security other than God we challenge all the forces of His creation, and we will be dashed on that dismal shore that is strewn with the wrecks of countless numbers of hopes. God gives us faculties to discern and power to take the good and refuse the evil, but some commend themselves and compare themselves among themselves instead of humbly measuring themselves by the gospel of Jesus Christ they measure themselves by a measure made by themselves. They are anything but wise, all their boasted wisdom is as sounding brass.

In II Chron. 16:9 we see God continually inspecting all that passes on this earth. He is the Omniscient and nothing can happen that is not known to Him, even the most trivial incident passes before His all seeing eye and is either accepted as good and right or rejected as wrong and evil. There is no neutral ground. There is nothing can happen with-

out His permission. God permits many things to happen of which He does not approve. Every thought and motive of the Creator has for its ultimate end the good of His creatures, even to the extent that he sent His only Son, His well beloved, to deliver man from the consequences of transgression and bring him back to God. God's love and His desire to save the lost ones is the same yesterday, today and forever. His word teaches us that the stability and exaltation of Christ's church shall continue when time shall be no more. All things work together for good to them whose heart is perfect toward God. It is for the purpose of showing Himself strong in behalf of the righteous that the eyes of God run to and fro throughout the whole earth.

When God told Solomon to choose what he should give him, he asked for an understanding heart. That meant he wished to discern between the good and the bad. If we choose the wisdom of God and follow the guidance of the Holy Spirit, we will in spite of any falsehood that may be fabricated to blind us to the truth, be

led in the path of righteousness.

God comes to everyone of us with the question, "Ask what I shall give thee?" In choosing we choose our own course in life and finally our own destiny. The great and wise choice is, choose Christ and with Him the wisdom of God will richly endow us.

"Howbeit when He, the Spirit of Truth shall come, He will guide you into all truth." (John 16:13.) Jesus tells us He is meek and lowly in heart and He invites, yes He pleads with us to yoke up with Him, His yoke is easy and His burden is light. We will then be freed from the vain desires and foolish aping, and the spirit of imbibing the things of this wicked world. Can the Lord show Himself strong in our behalf? We must decide.

R. 2, Ashland, Ohio.

Over forty years ago a writer of clear foresight said: "There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness."

PARADISE RESTORED AND SOME EVENTS TO PRECEDE IT

Joseph A. Miller

Article V

Another great link in this chain of events that shall precede the coming of the Lord, and a restored Eden, will be the gathering of the Jews back to their native land, perhaps not all of them, but many of them will return. For two thousand years the Jews have been a persecuted people, no permanent home, no nation, no country, they could claim as their own. During all of these turbulent years many of them have had a desire, a longing to return to the land of promise. The prophecies relative to their return are many.

I would ask, that the honest seeker after truth would read carefully the book of the prophet Ezekiel, and especially from the 35th chapter to the conclusion of the book. It is my honest opinion these prophecies are now under fulfillment. The Jews which have been severely persecuted within recent years in Russia, Ger-

many, France, and Italy have swelled the exodus to the promised land to tremendous proportions.

The dry bones that Ezekiel saw are beginning to assume a definite shape and soon this hope of the Jews will be fully realized. Ezekiel was called by the spirit of God to the valley of dry bones, there he saw the dry bones arise, bone to bone, flesh to flesh, muscle to muscle, and there was life in them.

People sometimes get a mistaken idea of this scripture, thinking this means a literal resurrection of the Jews. That is the idea people will get if they read only a part of that chapter. But if they read the entire chapter they will get a different idea. The latter part of this chapter will clear the matter up. Here it is plainly stated that it has reference to the Jews returning to their native land. (Ezekiel 37.)

The condition that made it possible for them to return was brought about by the world war. Prior to the war there was only a few thousand Jews in Palestine. Now I would judge there are approximately one mil-

lion Jews in the holy land. When we take into consideration that there are only fourteen million Jews in the world, we can see how fast they are returning. Preceding the World war Palestine was under the rule of the Turks or Moham-madens, and they were especially antagonistic to any other form of religion entering their domains, but during the war this country was captured by the British who have had a mandate over it ever since, making it possible for the Jews to return.

Jerusalem was captured by Gen. Allenby without firing a single shot, as birds flying, their airplanes flew over the city and gained a bloodless victory. Thus was Isaiah 31-5 fulfilled. As birds flying, so will the Lord of hosts defend Jerusalem, defending also He will deliver it; and passing over He will preserve it. These prophecies of God will not all be brought about in one day or a year, it will take time for God's clock of eternity measures time not by weeks, months and years, but by centuries and millenniums.

Isn't it wonderful how

the prophets of God could foretell the future, tell us of things that would happen twenty-five hundred years ahead of time? God moves in a mysterious way His wonders to perform. It would seem as though prophesy has been a sealed book for many centuries, but in these last days God has revealed things to us that have been dormant and hidden for thousands of years.

Materialists and irreligionists tell us that its all history, and that history and prophesy are all alike, that prophesy is history, and history is prophesy. This is only half true. All prophesy is history, but not all history is prophesy. History is a record of what man has done. Prophesy is a record of what man is going to do. History deals with events of the past. Prophecy deals with events of the future, and so prophesies that are uttered by holy men of God twenty-five hundred years ago, are being fulfilled before our eyes today, but the masses do not seem to realize it.

It will be noted that there will be two comings of the Lord here at this time only

a few years apart. The first being the rapture, that is the church will be caught away. The second coming is known as the revelations. In the rapture He comes for His church. In the revelation, He comes with His church.

In the rapture He only comes to the clouds, He went away and was lost in the clouds almost twenty centuries ago. When He comes again He will come only as far as the clouds, and will be met there by His church, but will be invisible to the remaining people of the world. In the revelation He will come with His church to the earth, and will be visible by everybody. And every eye shall see Him. (Rev. 1:7.)

The time intervening between the two comings is not definitely clear. Authorities differ in regard to the time, some say seven years, other claim only three and one half years, I personally believe the time to be only three and one-half years, according to Rev. 13:5. But it does not make much difference whether it will be three and one-half years or seven years, the time will not be long. Be-

tween the two comings as I understand it will be a period of great tribulation.

We may wonder if the church will be in this great tribulation period, again authorities differ. Some claim the church will pass through this awful period, some think the church will be in part of it, while others think the church will escape it entirely. I take the position that the church will not pass through this period, for the reason she is in the clouds with the bridegroom, removed from the scenes of the earth.

The true church of Christ has always been a persecuted church, down through the ages, and apparently always will be, and especially if she exposes the doctrines and errors of the false church. Nothing will irritate the false church so quickly, as one attacking her false doctrine, but this tribulation spoken of here is something different, more appalling than any thing that has ever happened before. Between the two comings of the Lord in the rapture and the revelation a number of events occur.

The Jews will have been gathered back to their

native land, or at least large numbers of them. They will undertake the task of rehabilitation, and will succeed. This is in progress and well advanced now. After which they will, according to the sure word of prophecy pass through a period of great affliction known as Jacob's trouble. If you would be enlightened on this subject, read carefully the 30th chapter of the book of the prophet Ezekiel.

There it plainly declares that a great army from the north shall come up against them, headed by Gog, the Prince of Mesheck and Tubal, and will once more undertake to destroy them. In the 9th verse of the same chapter it is written, "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." Read also Zechariah 14:2.

The affliction of the Jews will be distressing indeed, and in the midst of their sore calamities Jesus Christ will come to their deliverance and overcome the enemies. Read Ezekiel 38:22 and also 39:4 of the same book. This sudden appear-

ance of the Lord Jesus Christ to the Jews will awaken in their hearts a feeling of profound gratitude, and reverential awe. At this time Jesus will make Himself known unto them, and that blindness which had happened unto them shall be taken away, and now all Israel shall be saved. Please read Zechariah 12:10 and also Romans 11:25. Those scriptures to which I have referred you will make this matter plain to you.

The reader may wonder, and ask, will all the Jews be saved at this time, both living and dead? I do not think so. Those who have not accepted Christ, and have not been obedient to his will, down through the ages will certainly not be saved. The Jews having crucified the Savior, were stricken with a moral blindness and consequently have been very antagonistic toward Christ and His teaching, and very few have accepted Him and obeyed Him in the centuries of the past.

Their punishment and eternal destiny will be equivalent to the punishment of the Gentiles, who would not have this loving

companionate Christ to reign over them.

The tribulation that shall overtake the people between the coming of Christ in rapture and revelation, will be distressing indeed, greater perhaps than any calamity that has ever befallen mankind. To get a description of the calamities that shall overtake mankind at this time read Rev. 8 and 9; also 14 and 15.

These plagues and pestilences and the tribulation are almost undescrivable, one calamity shall follow another calamity, one plague and then another plague, one pestilence followed by another pestilence more severe. One woe cometh and passeth away, the second woe cometh, and is followed by the third woe. The third woe passeth away, and then appears the fourth woe, more terrible than all the other woes put together. In those days shall men seek death and shall not find it: and shall desire to die, and death shall flee from them. Rev. 9:7. And yet people will not repent.

I think this is all possible, and can easily happen. They occurred once upon the

earth, and can occur again. These calamities happened in ancient Egypt in the days of King Pharaoh. God wanted him to give his consent to the removal of Israel from bondage. God wanted to deliver his people from bondage and from Egypt, and from Pharaoh, and lead them to Canaan which land was more favorable for the development of her mission in the world, but Pharaoh obstinately persisted, and God had to punish him. Accordingly he gave Moses the power to call the ten plagues upon the land, which were terrible indeed, yet Pharaoh hardened his heart and repented not.

Is it any wonder that these plagues and pestilences shall come upon the people at this time. The true church is in the air with Christ, far removed from the turbulent scenes of earth.

Remove the Christians from the world, and conditions would soon be terrible. In the 11th chapter of Revelations we have the two witnesses prophesying. "There was given me a reed like unto a rod: and the angel stood saying, rise and measure the Temple of God,

and the altar, and them that worship therein. But the court which is without the temple leave out, measure it not, for it is given unto the Gentiles: And the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sack-cloth." (Rev. 11:1-3.)

Again commentators and expositors differ as to who these two witnesses are. It looks to me as though it might be Moses and Elijah. It seems to me as though the 6th verse clears that matter up. These have power to shut heaven that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. Did not Moses and Elijah have this power?

Did not Elijah have power to shut heaven, at one time that it rained not for a period of three and one-half years? Did not Moses have the power to turn water into blood, and bring plagues upon the earth as often as he would? They

appeared upon the earth at one time before on the Mount of transfiguration, when Jesus was transfigured before three disciples, Peter, James and John.

If they appeared upon the earth at this time, does it not look reasonable to presume they can do so again, at any rate whoever they are, their preaching and prophesying will so anger the people that they will murder them, and their dead bodies shall lie in the street of the great city, where our Lord was crucified.

They will not even give them a burial. They that dwell upon the earth shall be jubilant, make merry and rejoice, and shall send presents to each other because their two tormenters are slain.

After three and one-half days, however, these two witnesses arise and were translated to heaven. Jesus lay in the grave three days, and his enemies rejoiced, because of His death, but He arose on the third day. The saints of God, having been caught away and the two witnesses translated, the Devil, the Beast and the false Prophet shall prose-

cute their work with relentless fury.

These scenes will occur under the sixth and seventh seals.

Wonderful things are just ahead for the true believer. Let the saints of God shout and sing praise to our God forever, for they will be living on the hallelujah side.

Wawaka, Ind.

(To be continued)

WISDOM AND PRUDENCE

J. H. Beer

Prov. 30:24-28

There be four things that are little upon the earth, but they are exceeding wise. The ants are a people not strong, yet they prepare their meat in the summer: The conies are but a feeble folk, yet make they their houses in the rocks. The locust have no king, yet go they all of them by bands; the spider taketh hold with her hands and is in king's palaces. The ants teach the lesson of industry, they prepare thir meat in the summer, they look ahead to the future, they manifest more

wisdom than many people are doing. (Prov. 6:6) "Go to the ant thou sluggard, consider her ways and be wise." (Prov. 13:4) "The soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat." (Prov. 20:4) "The sluggard will not plow by reason of the cold: therefore shall he beg in harvest." (Prov. 26:16) "The sluggard is wiser in his own conceit than seven men that can render a reason.

The conies teach the lesson of security, safety. They make their houses in the rocks, they don't build on sand. (Matt. 7:24) "Therefore whosoever heareth these sayings of Mine and doeth them I will liken him unto a wise man, which built his house upon a rock." If you want safety build upon the foundation that God has laid. Many are building on the sand when they could build on a solid foundation. It may do for a time, but it will not stand the test when the storm comes; and they will suffer loss.

The locust represents union, oneness of purpose, they have no king, yet they go forth by bands, in union they are not striving for

leadership. (Psalms 133:1) "Behold how good and how pleasant it is for brethren to dwell together in unity in union there is strength, in union with God, and His word."

The spider improves opportunity, a taking hold, turning possibilities into reality, and is in kings' palaces. Today is the day of opportunity, today is the day of salvation.

Dear reader, will you take hold of it while it is called today, tomorrow may be too late? Now is the accepted time, today the Savior calls, oh sinner hear His voice. God so loved the world that He sent His only begotten Son into the world that whosoever believeth in Him should not perish but have eternal life. (Eph. 1:7.) In whom we have redemption through his blood, the forgiveness of sins according to the riches of His grace. Use as much wisdom as these four little things at the head of this article.

Denton, Md.

There is so much in the Bible that anybody can understand, that it is foolish to worry over things you can't understand.

A CHRISTIAN HOME

J. P. Robbins

To have a Christian home means more than to have a religious home, or a moral home, or a well kept home, or a comfortable home. It means a home where God is honored, worshipped, adored and given His rightful place.

It is a home where the parents are God possessed, God fearing, God obeying in all things. In other words, to have the home Christian the father and mother must be Christian in the sense that they are what Jesus termed "born again" Christians.

To be a "born again" Christian means the life will be lived in accordance to the will of God. When boys and girls have fathers and mothers and homes like that, then and only then, will affairs take much of a change for the better, for truly the home is the foundation of the church and state, and the cornerstone of civilization itself.

May we have our eyes open and see these truths before it is too late. The

true Christian home is hard to find and there is a great scarcity of Godly fathers and mothers, consequently the great moral break-down and as long as such conditions exist in the so-called Christian homes, "Evil men and seducers shall wax worse and worse," deceiving and being deceived.

May God help us as fathers and mothers who are raising children to awaken ourselves to our wonderful responsibility and the God-given charge is to bring our children up in the nurture and admonition of the Lord.

May God bless our homes, Amen.

R. 1, Laura, Ohio.

NOTICE

The Pleasant Ridge congregation is expecting to have a communion service on June 12th, beginning at 10 o'clock.

To this service all are invited.

The advice of a famous Roman orator in one of the crises of that ancient city is well worth heeding today: "Run to your houses! Fall upon your knees!"

And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 4—I Kings 2:1-12.
 Apr. 11—I Kings 3:1-28.
 Apr. 18—I Kings 8:1-21.
 Apr. 25—I Kings 8:22-53.
 May 2—I Kings 8:54-66.
 May 9—I Kings 11:1-13; 26-43.
 May 16—I Kings 12:1-33.
 May 23—I Kings 13:1-34.
 May 30—I Kings 17:1-24.
 June 6—I Kings 18:1-20.
 June 13—I Kings 18:21-46.
 June 20—I Kings 19:1-21.
 June 27—I Kings 21:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 4—Rebekah at the Well. Gen. 24:1-27.
 Apr. 11—Esau Wrongs Himself. Gen. 25:27-34.
 Apr. 18—Isaac the Peacemaker. Gen. 26:12-22.
 Apr. 25—Jacob Wrongs His Brother. Gen. 27:18-29.
 May 2—Jacob's Strange Dream. Gen. 28:10-22.
 May 9—The Meeting of Jacob and

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Esau. Gen. 33:1-17.

- May 16—Joseph and His Dreams.
 Gen. 37:1-11.
 May 23—Joseph Sold into Egypt.
 Gen. 37:12-36.
 May 30—Joseph and the Butler and Baker. Gen. 40:1-23.
 June 6—From Prison to Palace.
 Gen. 41:1-46.
 June 13—Joseph and His Brothers in Egypt. Gen. 45:1-28.
 June 20—Joseph's Father Moves to Egypt. Gen. 46:1-7.
 June 27—Review: The Lessons of Genesis.

BIBLE MONITOR

Vol. XV

June 15, 1937

No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PLEASING GOD

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (II Tim. 2:4.) The apostle leaves the impression in this reference that if we would please God we dare not be "entangled" with the affairs of this life. We understand from this that there are some things in this world from which he who would be acceptable to God must stand aloof. In fact there are many things which we cannot fellowship with nor partake of and maintain our integrity as Christian people before God and man. Certainly anything that is recognized as being evil or might result in evil to ourselves or others should not be indulged in. We have

one passage that instructs us even to "abstain from all appearance of evil." (I Thes. 5:22.)

We are living in a time when Christian people are being confronted with many "entanglements," some of which are desperately wicked and others which have very much the appearance of evil. Hence we should weigh these matters carefully in the light of the word of God and stay clear of anything that would bring reproach upon us as Christians or the church of the living God, which would be displeasing to our Maker.

You will notice the apostle tells us that the "affairs" of this life are not engaged in by he that warreth as a Christian soldier. To do so would bring upon him the displeasure of his great Commander. These affairs are evidently things

pertaining to this world regarding the conduct and activities of the human family. Worldly wisdom, science, politics, civil authority and intellectualism do not benefit the good soldier of Jesus Christ; in fact such things only confuse, bewilder, disqualify and render him unfit for the service of Christ.

We hear much these days about economic security, social security, commodity control, international peace, federation, centralization, and many other things calculated to better the condition of the human family. It will be noted that the efforts put forth in these various ways result in much strife, contention and bitterness. The reason for it is this: these various goals or schemes of men represent human reasoning and are the result of the wisdom of men, and the apostle tells us "this wisdom descendeth not from above, but is earthly, sensual, devilish." (Pames 3:15.)

There is a determined effort on foot to control the moral, social and spiritual activities of the human family with the power of control centered in "man." This is one of the gravest

"affairs" that is confronting Christian people at the present time. The great majority of professing Christian people have become entangled in this movement and have surrendered to it bringing upon themselves reproach and causing the way of truth to be evil spoken of.

Christian people have a higher calling than anything this world has to offer and to turn aside from this to some fancied scheme of men, the product of some deluded mind, is but to become entangled in something that will lead him down to destruction. All who have accepted the Christ and His plan of salvation as given in the gospel have a definite obligation to fulfill. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:20.) How can we glorify God in our body and spirit? Simply by yielding our lives completely into his service. Such a life is well pleasing to God. When Jesus was here on earth He gave us an example of a life well pleasing to God and the Father bore testimony of this when He

spoke from heaven, "This is my beloved Son in whom I am well pleased; hear ye Him." (Matt. 17:5.) What was the secret of Jesus' life which won the Father's approval? Jesus' own words reveal this, "and He that sent Me is with Me: the Father hath not left me alone; for I do always those things that please Him." (John 8:29.) If we desire the approval of the Father, then we should do likewise.

We have in the Holy Scriptures a standard of life set forth which is sufficient for the needs of the whole human family. If all men would but turn to God in faith believing and do those things which please Him these great problems, these perplexities of humanity would disappear. Then indeed would we have universal peace, social security and economic security.

If the human family continues on in folly and sin it is hopelessly doomed. "Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. 17:5.) "Ye cannot serve God and mammon."

PARADISE RESTORED AND IMPORTANT EVENTS TO PRECEDE IT

Joseph A. Miller

Article VII

We are now dealing with the great tribulation period. Events that occur between the rapture and the revelation, and of course are in some mighty deep water, as everyone will agree, that has given this subject some study, and let us not then be discouraged or dismayed if we do not understand all about this particular period. Our Lord is a wonderful God and has the power to hold the universe in the palm of His hand, and will lead His children safely through whether we understand it all or not. Now we see through a glass darkly, but then face to face.

Why did not the people repent and turn to God in the days of King Pharaoh when the plagues came upon Egypt? The plagues and pestilences, and calamities, that shall overtake the inhabitants of earth at this time, all occur during the seventh seal. "And I saw in the right hand of him

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that sat on the throne a book written within and on the back side, sealed with seven seals." (Rev. 5:1.)

And no man in heaven or earth, or anywhere in the wide universe of God, could open the book. One of the elders said weep not, we have found a man that can open the book; behold the Lion of the tribe of Judah can open the book, and expound to us the mysteries therein.

This of course is none

other than the Lord Jesus Christ. The first three or four seals are difficult and hard to understand. The last two or three are not quite so difficult because they deal more with events peculiar to our day, the seventh or last seal deals with events arising during the great tribulation period.

In Rev. 16:13 it is written, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." The dragon, beast and false prophet are the spirit of devils, working miracles. They will have the power to perform miracles, so will deceive many. The devil and his forces are mighty cunning and powerful, and seemingly can perform many marvelous works, even performing miracles. When Aaron threw his rod upon the ground before Pharaoh it was abruptly transformed into a serpent. Pharaoh's wise men could do the same. Then Pharaoh also called the wise men and sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

For they cast down every man his rod, and they became serpents; but Arron's rod swallowed up their rods. (Exodus 7:11-12.)

The Devil can go so far, but no farther, there is a limit to his power. Let no one be deceived by present day fortune tellers, magicians, wizards, and modern jugglery.

The Devil having formed an alliance with the beast and false prophet, who ever they are, God only knows, however, they must be powerful major generals of the Devil. These three conspirators supplimented by the kings of the earth will wage a war against our Lord Jesus Christ. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse and against His army." (Rev. 19:19.)

This will be a terrible slaughter, and will take place somewhere near Jerusalem. This is called the judgment of the nations or the battle of Armageddon. I will endeavor to describe it, and will quote a number of scriptures bearing upon this great conflict. The righteousness of Jehovah

shall prevail and will ultimately conquer all enemies.

The contest between the prophets of Baal, and Elijah on Mt. Carmal will throw some light on what God will do with Satan's army at the judgment of the nations. In this contest Jehovah's cause was victorious, and the prophets of Baal were slain by Elijah. The remnant that escaped were slain some time afterwards including Ahab and Jezebel. Ahab was slain in battle, while he was riding in his chariot. So the king died and was brought to Samaria and they washed his chariot in the pool of Samaria, and the dogs licked up his blood. (I Kinks 22:38.)

As for Jezebel, she was thrown down from an upper window on the streets of Jezreel and was run over by the chariots and cavalry of Jehu who drove furiously, and some of her blood was thrown on the wall, and on the horses that trod her under foot. When they came to bury her, nothing remained but her skull, and feet and the palms of her hands, for the dogs had nearly devoured her in fulfillment of prophecies against her. (II Kings 9.)

This is an example of what God will do when He shall execute his righteous judgment against his enemies and all those that will not have this Christ to reign over them. This will take place at the judgment of the nations or at Armageddon.

This will be a mighty conflict between Jehovah, whose field marshal will be the Lord Jesus Christ, and the Devil, whose field marshalls will be the beast and the false prophet in conjunction with the ten allied kings of the earth.

The opening scenes of this struggle will be appalling to behold. It will be accompanied by a mighty shaking of heaven and earth, similar perhaps to that time when God appeared to Moses and the children of Israel at Mt. Sinai, at that time Sinai trembled and quaked, in the midst of fire, lightning, thunder and smoke.

When the fire, lightning and smoke became more intense and the thunder waxed louder and louder, the people trembled and were afraid. So terrible was the sight of it that Moses said I exceedingly fear and

quake. (Heb. 12:21. When Jesus died upon the cross the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent. (Matt. 29:50.)

In the book of the prophet Ezekiel, it is written, "For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains saith the Lord God: every man's sword shall be against his brother. (Ezek. 38:19-21.)

As the armies move into action, there will be the most terrible shaking ever known. Continents will shake, nations will tremble, oceans will roll and rock by the mighty power of God. Mountains shall be thrown

down, and the steep places shall fall, and every wall shall fall to the ground, as if by some great volcanic explosion. Birds, fowls, and wild animals will apprehend an unusual phenomenon, and will manifest uneasiness, fear and dread. At Armageddon so terrible will be the shaking that all creatures on the earth, and in the sea, will display fear, and that will add fearfulness to the entire spectacular scene.

And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and in rocks of the mountains, and said to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come: and who shall be able to stand?" (Rev. 6:14-17.) Who will be able to stand when the Lord shall come in power

and shake heaven and earth.

Some people might wonder and say, is it true, Mr. Speaker, that Jesus Christ and His army will engage in mortal combat with the enemy, and shall slay them. I do not think so, I believe Satan's hosts will slay each other, and that every man's sword shall be against his brother. (Ezekiel 38:21.)

The enemy did that very thing in the days when the Judges ruled Israel. When Gideon went to battle with the Midianites, the sight of Gideon's army so confused the enemy that they slew one another, and the Lord set every man's sword against his fellow. (Judges 7:22) Gideon had an army of only three hundred men, every one was equipped with a trumpet, a pitcher and a lamp. The enemy lay down in the valley, a vast army—they were as grasshoppers for multitudes—one hundred and twenty-two thousand strong. Gideon and his small band marched toward his opposing forces in the beginning of the middle watch; they came upon the Midianites from three sides. At a given command when Gideon was

to blow his trumpet, it was a signal that the three hundred should do like wise. When the trumpets blew and the three hundred broke their pitchers and exposed the tiny glare of the torches, the sight of which terrorized the enemy, thinking a large army had come up against them, that they began to slay one another. Fear and panic seized them, every man's sword was against his fellow. Many were slain, the remaining ones fled.

So will it be at Armageddon, so fearful, and terrible will be the quaking and shaking of heaven and earth, that the sight of it will strike terror and confusion in the ranks of the Devil's army. It may perhaps be a confusion of tongues such as took place at the building of the tower of Babel, they could not understand one another, and consequently could go no farther. At Armageddon there will be such a confusion that orders and commands of Satan's commanders can not be understood and obeyed, this will so demoralize the Devil's forces that fear will be in the way. Panic will take hold of

them, and they shall slay one another, and every man's sword shall be against his brother, and the blood that shall flow there is compared to a wine press. And the wine press was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs. (Rev. 14:20.)

With reluctance we have given a partial description of this dark and gloomy period, which shall befall the wicked. In our next issue we shall take a look into a more glorious era, the millenium and see what we can find there.

(To be continued.)

THE TRUTH AS VIEWED FROM DIFFERENT STANDPOINTS

Emanuel Koonen

Part Two

The second doctrine is, particular redemption, or the limitation of the saving effects of Christ's death to the elect only. Viewed as to results, it is certainly true that many of the

human race have failed of the grace of God, and will suffer eternal damnation. Yet, knowing that God's designs are complete, we are sure that the atoning blood of Christ will accomplish all for which it was intended.

"This is the Father's will which has sent Me, that of all which He hath given Me, I should loose nothing, but should rise it up again at the last day." The names of many, alas, too many, are not found in the Lamb's book of life! The opposite doctrine is, Christ died for all men, and His atonement is sufficient for all men. Therefore when viewed in the unfinished relations of man to Deity, eternal life is freely, fully, and honestly offered to all men. "Let whosoever will, come unto Me and take of the water of life freely." In this fountain there is a full supply, aye, a full supply for all this fallen race of ours. As shoreless and fathomless as His love, so is the merits of redemption, boundless; infinite! O, how glorious the mission of our Savior to earth. Through His sufferings, salvation is offered to all men; through His death we may obtain eternal life!

We are likewise justified in Him by faith, and through him we are assured of a free pardon, and a full welcome to our heavenly home.

The third doctrine is, total depravity and total moral inability of man as a fallen creature, and the irresistibility of divine grace. Viewed from the position of God as the one who ordains, controls and directs all things in the universe—the Author of law—it is certain that the human will be as thoroughly directed and governed as any other attribute of his nature, or as any event in the civil or physical world. To believe otherwise, involves the assertion that God has intentionally introduced an uncontrolled element; and one which may not only bring discord, but may ultimately work the destruction of the system.

Man, by a fall into a state of sin hath lost all ability of will to any spiritual good accompanying salvation. God directs the will, and stimulates the desire of men to love and obey him. No man can come unto the Savior except the Father draw him; and the natural man receiveth not the things

of the Spirit of God; so that we are saved by grace alone. And it is God only that worketh to will and to do of His good pleasure.

The opposite doctrine is, every individual is invited to partake of His grace. We rejoice to hear the command, "Work out your own salvation." This is a command addressed by the God who is love, not to the dead but to the living; dead indeed to sin, yet alive to our responsibility for our acts; and conscious of freedom, which alone can accompany responsibility. The teachings of scripture are that God directs and governs all things, and also that man is a free agent, and as a consequence of the freedom, is a responsible agent to his Author.

How these doctrines can exist at the same time, we are not able fully to realize; but when God speaks let man keep silent. Gods sovereignty and man's free agency are co-existent and therefore (the argument is God's assertion) they can not be incompatible. Divine grace is offered to make the will comply with the invitation of mercy: but this grace may be resisted and rend-

ered ineffectual by the sinners perversity.

The fourth doctrine is the final perseverance of the saints, and the opposite, they may fall from the state of grace, in which they are placed by the operation of the Holy Spirit.

God assures that all His acts are sure, and therefore the final perseverance of the saints is absolutely guaranteed. Our Savior says, "I give unto you eternal life, and you shall never perish; and neither shall any pluck you out of My hand."

The work of the spirit, if once begun in our hearts to salvation will be carried on until it is perfected. And yet it becomes us to consider that in looking from man to God, from earth, with all its trials and temptations, to heaven, there is real danger that we may fall away, and finally fail of the grace of God. We rejoice in the full assurance.

The soul that to Jesus has fled for
repose,

I will not, I will not desert to his
foes;

That soul thought all hell should
endeavor to shake,

I'll never, no never, no never for-
sake.

And yet with this assurance, let us offer continually and earnestly the prayer:

Jesus lover of my soul!

Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high.

Hide me, O, my Savior hide,
Till the storm of life is passed;
Safe into the haven guide,
O, receive my soul at last.
Selected. Amboy, Ind.

THE SIT-DOWNERS

J. A. Leckron

Many of the Monitor readers have been reading of the sitdown strike at the General Motors plants at Flint, Mich., and Anderson, Ind., and many I suppose have come to the conclusion it is a very silly act for people that is supposed to be civilized, but we have about the same act going on in the churches.

You will notice the unions are not asking for increase in pay, but are asking to have sole right to bargain, or in short, they want the right to run General Motors' business, and of course the head of General Motors said they would not meet

with the unions in conference until the sitdowners vacated their property, which looked very reasonable, because they were trespassing. Well, we have people in the church who care not for the good of the church, they come in just to be in, and if possible they want to get in the majority so they can just sit down and defy the church to disown them; and in so doing, they are like the dog in the manger, they won't eat the hay, neither will they let anyone else eat it. Now as said before, the head of General Motors said he would not meet the leaders of the unions while they were in possession of the factories.

Now, how about the Head of the church, when He sees a lot of sit-downers in the church; they won't do anything, and try to hinder those that would do right and work for the advancement of the church. May God have mercy on, and pity the Elders who see these sit-downers in a congregation, and have not the courage to see that this hindrance is removed so that the loyal ones can go ahead, obeying from the heart the

instructions that comes from Christ, the Head of the church.

In our Sunday School lessons we learn how Saul went down to utterly destroy the Amalekites, and you know what happened. Saul feared the people and let them rule, saved the King, and the best of the cattle, etc., and finally Saul confessed to Samuel that he feared the people. Now would he not rather have feared God, and kept His commandments? Well, but some say, what could Saul do with that great army of people, if they did not want to do what Saul wanted them to do?

Let's see. Don't you suppose God could have put it in the hearts and minds of that army to do as Saul told them, if Saul would have been a real godly man and would have feared God instead of the people? Solomon the wise man says, "Let us hear the conclusion of the whole matter, fear God and keep His commandments, for this is the whole duty of man."

And again, "The fear of the Lord is the beginning of wisdom." Now my dear readers, these things going

on in the world do look silly, but lets not let things just as silly go on in the church, and be a laughing stock to those outside. May the Lord help us all to get busy and work for the Master and not sit down on the stool of do-nothing, for if we do, we are acting just as silly as those union strikers, and the word says, we are not to be strikers, so lets be very careful where we sit down.

Greentown, Ind.

HISTORY OF CHRISTIAN BAPTISM

O. C. Cripe

Chapter 4

As we come down the annals of time to the fourth century A. D., we find the Christian church drifting more and more from the ancient faith. Persecution had ceased; the Emperor Constantine had embraced the Christian religion and caused Christianity to become the state religion. In 325 A. D. Constantine called a council of three hundred eighteen bishops to decide on some important matters that pertained to

the general church. At this council there was an effort made to get those bodies that had been separated to come back into the Catholic fold. While before this there arose another body that separated from the general church in Africa, by the name Donatists.

We would infer that those people were more strict in their discipline than any of the former bodies of that time that became separated from the Catholic church.

They maintained that the church should be made up of just and holy people. They would not harbor those who they knew were not. They required faith and repentance and confession; and then they baptized for the remission of sins. They baptized all believers by trine immersion.

In this (fourth) century there were a number of bishops of the Catholic church that gave a record of the mode of baptism that was used in their day. However, here it would be proper to say that all the different bodies of the Christian church practiced up to this time trine immersion as the only true valid

baptism.

Cyril of Jerusalem, who was born 315 A. D., died 386 A. D., was bishop of the congregation where Christ and His apostles planted the true gospel of salvation a little over two hundred years before. Of baptism he says: "After these things ye were led to the holy pool of divine baptism as Christ was carried from the cross to the sepulcher, and each of you were asked whether you believed, etc., and made that saving confession, and descended three times into the water and ascended again; and that water of baptism was a grave to you."

Basil was another of those bishops that lived in this (fourth) century. He was born at Cesarea about 330 A. D. Like Timothy, he was instructed by his grandmother. He was baptized about 357 A. D. and became a bishop 364 A. D. It is said that he was one of the greatest preachers and writers of his time, and that he studied well the subject on which he preached or wrote. He has this to say of baptism: "By three immersions therefore, and by three invocations we ad-

minister the important ceremony of baptism, that death may be represented in a figure, and that the soul of the baptized may be purified by divine knowledge. If there be any benefit in the water, it is not from the water but from the presence of the Spirit; for baptism doeth not save us by the putting away the filth of the flesh, but by the answer of a good conscience toward God."

Here we have a man that was born and reared of Christian parents, in the land where the apostles lived and labored, and where the Christian religion was first planted. We might suppose that some of his ancestors were baptized by the apostles and was handed down from generation to generation till it came to him, and he tells us that baptism was performed "by three immersions."

Ambrose, was born of Roman parents about 340 A. D., educated for the bar. He was converted to the Christian religion when he was about thirty years old, and soon afterward was elected to the ministry. He labored faithfully in defense of the primitive faith; and

was not slow in denouncing the evils and innovations that had crept into the church.

Speaking of baptism he says: "At last you are introduced into the place where the sacrament of baptism is administered; you are obliged to renounce the Devil and all his works, the world and all its pomps and allurments. Thou was asked, dost thou believe in God the Father Almighty? Thou saidst, I do believe, and was dipped, that is buried. Thou was asked again, dost thou believe on the Lord Jesus Christ and His crucifixion? Thou saidst, I believe, and was dipped again and so was buried with Christ. Thou was interrogated the third time, dost thou believe, in the Holy Spirit? Thou answerest, I believe, and was dipped the third time."

John Chrysostom was born at Antioch about 345 A. D. His father died when he was quite young; his mother had him educated in both Greek and Latin language. He had intended to become a lawyer, but while going to school he became acquainted with Basil, and it is supposed that

through him Chrysoston became a convert, and soon prepared himself for baptism, and when about twenty-three he was baptized. Soon after that was ordained a preacher and at last became Bishop of Constantinople.

Of his writings and sermons it is said they cover almost every subject of the Bible. It is said too, that he made lots of enemies by his harsh reproof of the evils that were tolerated in the church.

He says of baptism: "Christ delivered to His disciples one baptism in three immersions of the body, when He said to them Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

He also says: "For when we immerse our heads again in the water, the old man is buried as in a tomb below and wholly sunk forever; then as we arise again, the new man raises in its stead. As it is easy for us to dip and lift our head again, so it is easy for God to bury the old man and to show forth the new. And this is done thrice; that you may learn the power of the Father and

of the Son and of the Holy Spirit."

Chrysostom was a Greek scholar, using the same language that the New Testament was written. We would suppose that he should have known what the Saviour meant when he read the commission as recorded by the apostle Matthew, (28:19), of this he says: "Christ delivered one baptism in three immersions." This, he says, was the mode of baptism in his time.

Augustine was another bishop of this (fourth) century. He too, was a great writer. On the subject of baptism he says: "After your belief, three times we submerge your heads in the sacred fountain."

All of those writers taught that baptism was for the remission of sins, and the act of baptism was done by bowing the head forward.

Salida, Cal.

"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." (Luke 16:18).

THE POTTER'S WHEEL

V. W. Vaniman

In Brethren Almanac

I lived in this world over forty years before I ever saw a potter's wheel, and the potter at work.

The potter and his work is a favorite subject with sacred writers. Thinking there may be some of the Almanac readers equally as ignorant, or unfortunate as myself, I shall describe the process somewhat.

I suppose the potter's wheel of today is the same as we read about in the Bible. It consists of a solid wooden wheel about three feet in diameter, fastened to an upright shaft a few inches from the floor. On the top of this shaft, about three feet from the floor, is a small wheel about a foot in diameter. On this small horizontal wheel is where the potter does his work. He sits so that his feet and legs are above the large wheel, and with one foot he moves the large wheel. The potter takes the lump of clay of such a size as he desires to use, lays it on the

middle of the top of the small wheel. In a vessel at his side is found water, where he wets his hands, in order to make the clay work smoothly and easily.

When one looks at the potter at his work, and sees how simple and easy the process is, one is almost inclined to think, "I could do that too." The owner of the wheel tells me that many persons have that idea and desire to show how easily they could do the same. But they always find it quite another story.

It requires about three years to learn the trade. Some of the thoughts that came to me while thinking on the subject are as follows:

1. "The potter has full control of the clay, and can make any vessel he pleases. He has power over clay to make a vessel to honor or dishonor."

2. Whether a vessel is to honor as men see it, is not of special importance; for both are of equal importance in the eyes of the maker. Are you seemingly an insignificant vessel among God's people? Your place is one that needs some person to fill it, and you are

that one, and you are appreciated by the Great Potter the same as those who fill a more pretentious place.

3. When I attempted to form a vessel I made a failure of it, and it was impossible for the potter to remedy the defect until he reduced the clay to its original formless mass. I stopped to ask myself whether the Creator can reform the character that has been spoiled by the inexperienced or wicked dabbler. It was not the fault of the clay that I made a failure of my attempt. Is it possible that souls may be lost through no fault of their own? God knows, I do not. I only know that "God will do right and His judgments are righteous."

4. When I had spoiled my work, the potter took the same lump of clay and in a few moments time, behold, a beautifully formed vessel. That is what the love of God and the power of the Holy Ghost sometimes does. When an ill shaped soul is brought under the required influence, and is reformed by the power of the reformed potter.

5. After the vessels are formed on the wheel, they

are dried. This is a process that must have its time. Should the vessel be set out into the hot sun at once they would crack and be much injured, if not ruined. But if dried slowly in the shade they remain in a perfect condition. Moses, at forty years of age was ready to be the deliverer of Israel, but God had set him in the shade forty years before he was fit to use and then it was Moses saw his weakness, and as he supposed unfitness. But now the Lord saw that he could use him. Thus the Lord now, even in this day, may set a person in the shade to be prepared for some work in the future. It is not always the man who comes to the front in his early years that holds his position and influence.

Sometimes he is like the potter's vessel that is dried in the hot sun. The strain is too great, and he may be greatly injured and even ruined. Had he gained his experience a little more in the shade, he might have escaped some of the mistakes which he sees when it is too late.

6. After the vessels are dried, they are burned. This is the finishing process test.

The one that fails here fails forever. Until the vessel is placed in the oven it is possible to use the clay again if the vessel is spoiled or broken, but a potter's vessel spoiled in burning is a complete wreck.

One can scarcely look upon a sadder lesson than a pile of broken crockery. A still sadder view is that of a human being, broken and spoiled in life's battle. Instead of being prepared for greater usefulness, by the trials of life, he could not bear the strain, and one looks upon a wasted and ruined life, fragments of what might have been useful and beautiful.

This burning in the fire is necessary before a vessel can be of use. So the Lord knows that trials are necessary for us, in preparing us as vessels for the Master's use. To the Revelator it was said, "He that overcometh shall receive the crown of glory." Remember that all things work together for good to them that love God.

Selected. Lizzie Hummer.
Colchester, Ill.

For with God nothing shall be impossible. (Luke 1:37.)

SATAN'S ORGANIZATION

John Sleppy

This organization caused a strike in heaven, caused a war in that beautiful home of the soul. (Rev. 12:7) "And there was war in heaven, michael and his angels fought against the dragon (devil Satan) and the dragon fought and his angels." Satan is the author of all strikes and worldly organizations and war.

The question naturally arises, What caused the trouble? See Ezekiel 28:17, "Thine heart was lifted up because of thy beauty." Satan was proud, and with pride he caused disturbance in heaven. God would not allow pride in heaven. Why should the devil domineer in a church with pride and style. Of the unconverted world, speaking to these, (John 2:15-16), love not the world, neither the things that are in the world, if any man (or woman) love the world (pride, style) the love of the Father (God) is not in him (or her) for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life,

is not of the Father, but is of the world (of style). Satan is the god of this world, of style and pride.

(Ezek. 28:13) "Thou (Satan) hast been in Eden, the garden of God (here is Satan's pride manifested) every precious stone was thy covering." The sardis, topaz, the diamond, beryl, the onyx, and the jasper, the sapphire, emerald, and the carbuncle, and gold, all these ten articles Satan wanted for his own proud heart, he still wanted more, the workmanship of thy tabrets, (a tambourine) and of thy pipes, was prepared in thee, in the day that thou wast created. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found (or discovered) in thee. All the above Satan tried to introduce into heaven but failed.

Now Satan has been successful in bringing the above into the churches because there as no Michael here to stand for the churches. By this time Satan is well organized, and the proud churches, and politics are his organizations.

These various denomina-

tions have deemed it their business to convert the world and therefore think it necessary to bring into the churches the rich and the influential colleges. They have opened the door to such and have made them the principal ones of their flock to lead the church.

These leaders and pastors meet in council and control the churches and use it for political purposes. They make themselves a part of the world and claim that they are followers of Jesus Christ.

Speaking to such, James says, "Ye adulterers, know ye not that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4.)

The power gained by the pastors in the church by reason of their position, they have used for their own selfish purpose. They have fed themselves and let the flock go without attention, and permit the flock to go without spiritual food, and thereby have caused a famine in the land for the hearing of the word of God.

Pastors yielded to the lust of the eyes, have clothed

themselves with the fashion and style of the world and assume a form of godliness, in a worldly dress, while denying the power, or influence of dress. The word of God tells us from such turn away.

Jesus instructed his representatives to preach the gospel of His kingdom, and to wait patiently for his second coming. He admonished them to keep themselves separate, from the world.

The preachers and pastor have boldly joined hands with political power on earth, which is under the control of Satan. This also appeals to their pride of life, to the preachers and pastors it was a wonderful thing to bring politicians into the church. They yielded to this seductive temptation. The preachers and pastors met the conditions and they have failed. They have worshipped the god of the underworld, they have ignored the true God and the Lord Jesus Christ, and are on the broad highway of apostasy that leads to everlasting punishment.

Ludlow Falls, Ohio

CHOOSE THIS DAY WHOM YE WILL SERVE

J. H. Beer

(Joshua 24:15) "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the God which your Fathers served that were on the other side of the flood, or the Gods of the Amorites in whose land ye dwell: but as for me and my house we will serve the Lord."

The power of choice is yours, God has given the privilege of choice to each rational being, but asks you to make the choice whether you serve Him or Baal. You cannot serve both and have your life acceptable to God at the same time. God would have them revert their minds back to His dealings with their Fathers before the flood, destroying the disobedient, and unrighteous, and saving the few faithful.

The world in general had become desperately wicked before the flood so much so that it repented God that He had made man. As it was in the days of Noah so shall it be in the days of the

coming of the Son of Man. They were eating and drinking, marrying and given in marriage until the day Noah entered into the ark and knew not until God's judgment came upon them.

Much of the religion of our day is fashioned after the world, according to the ideas of man, ignoring the revealed word of God as given by Jesus Christ, who gave His own life's blood for the salvation of man. The power of choice is yours, there are many who realize the Church of the Brethren are loosing their pristine Christian life and are becoming worldly in many ways, who are not in sympathy with these modern things. They seem to be holding between two opinions.

The power of choice is yours. In A. D. 96, God sent a message to the seven churches of Asia, asking His faithful followers to come out of idolatry. (Rev. 18:4) "And I heard a voice from heaven saying, come out of her, my people that ye be not partakers of her sins, and that ye receive not of her plagues."

Dear reader, will you hear

the voice of Jesus? You may be advised to stay where you are, but Jesus says, come out of her. (II Co. 6:14-18) "And what concord hath Christ with Belial? or what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" And what concord hath Christ with Belial, or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, "I will dwell in them; and I will walk in them and I will be their God, and they shall be My people, wherefore come out from among them, and be ye separate saith the Lord and touch not the unclean things and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty.

Denton, Md.

CONVERSATION

"What manner of persons ought ye to be in all holy conversation and Godliness?" (II Peter 3:11.)

"If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26.)

If censuring others and speaking evil of them were religion, or if the prolific and popular subjects of conversation—"money making," speculation, etc., etc., were religion, then truly there would be much religion in the world at the present time; for these appear to be the all absorbing topics, or subjects of conversation.

Is this not so in Christendom as well as in the world? Is it not even so at times and place of worship? Is our conversation holy or in heaven, or is that man "bridling his tongue?"

When the business of others or whisperings, evil speakings, or mammon—is the burden of the song? Out of the abundance of the heart the mouth speaketh. Where is that locality on earth that will admit of no improvement in this important particular? The writer would fain breathe the pure air of that congenial clime if it could be found. O, let us think of these things. Let

us examine ourselves. "Watch," saith our Savior, "what I say unto you, I say unto all, watch." Therefore, let us be wise, cease to do evil, and learn to do well.

"Be not deceived, God is not mocked; what a man soweth that shall he also reap."

—Selected.

THE SIX FOLD BASIS OF CHRISTIAN UNITY

1. Unity in place.
2. Unity in prayer.
3. Unity in power.
4. Unity of practice.
5. Unity of possession.
6. Unity of the faith.

THE BETTER PART

It is better to lose with a conscience clean

Than to win by a trick unfair;

It is better to fail and to know you've been,

Whatever the prize was, square,

Than to claim the joy of a far-off goal

And the cheers of the standers-by

And to know down deep in your inmost soul

A cheat you must live and die.

Who wins by trick may take the prize,

And at first he may think it sweet,

But many a day in the future lies

When he'll wish he had met defeat;

For a man who lost shall be glad at heart

And walk with his head up high,
While his conqueror knows he must
play the part
Of a cheat and a living lie.

The prize seems fair when the fight
is on,

But, save it is truly won,
You'll hate the thing when the
crowds are gone,
For it stands for a false deed
done.

And it's better you never should
reach your goal
Than ever success to buy
At the price of knowing down in
your soul
That your glory is all a lie.
Selected, J. J. Eyer.

True worth is in being, not seeming
In doing each day that goes by,
Some little good, not in dreaming,
Of great things to do bye and bye.

NEWS ITEMS

MIDWAY CHURCH

The members of the Midway Dunkard Brethren church met in regular quarterly council March 6, 1937. The meeting was opened by singing No. 395 and reading of the 18th chapter of Matthew by Elder D. P. Klepinger and made some very fitting remarks on the same, opening prayer by Bro. D. P. Klepinger.

Two letters of membership were received. It was decided to have a two weeks' series of meetings beginning June 5th. Bro. L. I. Moss

is to hold our meetings. We also decided to have our love feast Saturday, August 28th, beginning at 2:00.

We invite any who can to come and worship with us, and ask an interest in your prayers in behalf of our little flock at this place.

Ralph K. Frantz, Cor.,
Peru, Ind.

BETHEL, PA.

We, the Bethel Congregation at Frystown, Pa., held our regular council April 10th, at 8:00 p. m.

Opening song No. 709; reading of II Cor. 6 by our Elder in charge, who also followed in an earnest prayer in behalf of the church. Our work was done in a loving manner.

We also had a revival meeting conducted by J. L. Myers. We had wonderful sermons although the crowd was not so big and no visible results, but we believe all of us who heard him still have room to improve if we are willing to do the will of God.

We decided to hold our love feast meeting on the 20th of June. You are all cordially invited to come and enjoy the meeting with us, especially the ministering brethren.

We always appreciate all who can come as our number is not so big.

Laura Ebling.

BROWNING, ILLS.

We, the Astoria Dunkard Brethren contemplate on holding a one week's meeting, beginning on June 27 with an all day meeting on first and last Sunday.

Love feast on Saturday evening, July 3rd, at 7:30. Bro. L. I. Moss

is to conduct these series of meetings. We extend a hearty invitation to all, especially to our communion services. Pray for the work at this place.

H. R. Dickey, Clerk.

ADULT SUNDAY SCHOOL LESSONS

- July 4—II Kings 2:1-25.
 July 11—II Kings 4:1-37.
 July 18—II Kings 5:1-27.
 July 25—II Kings 6:1-23.
 Aug. 1—II Kings 11:1-21.
 Aug. 8—II Kings 17:1-23.
 Aug. 15—II Kings 19:1-37.
 Aug. 22—II Kings 20:1-21.
 Aug. 29—II Kings 22:1-20.
 Sept. 5—II Kings 23:1-28.
 Sept. 12—I Chron. 13:1-14.
 Sept. 19—Ezra 3:1-13.
 Sept. 26—Ezra 4:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

- July 4—The Early Life of Moses.
 Ex. 2:1-10.
 July 11—The Burning Bush of
 Horeb. Ex. 3:1-14.
 July 18—Moses and Aaron Before
 Pharaoh. Ex. 7:1-25.
 July 25—The Passover Night. Ex.
 12:1-36.
 Aug. 1—Crossing the Red Sea. Ex.
 14:5-31.
 Aug. 8—Manna in the Wilderness.

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Ex. 16:1-31.

Aug. 15—The Ten Commandments.
 Ex. 20:1-23.

Aug. 22—Aaron and the Golden
 Calf. Ex. 32:1-24.

Aug. 29—The Tabernacle in the
 Wilderness. Ex. 40:17-38.

Sept. 5—The Spies and the Prom-
 ised Land. Num. 13:17-33.

Sept. 12—Troubles in the Wilder-
 ness. Num. 20:1-13.

Sept. 19—The Serpent of Brass.
 Num. 21:1-9.

Sept. 26—How God Honored Moses.
 Deut. 34:1-12.

BIBLE MONITOR

Vol. XV

July 1, 1937

No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE 1937 GENERAL CONFERENCE

Another General Conference of the Dunkard Brethren church is a matter of history and we have had time to reflect upon its meaning to us. These occasions pass by so quickly, and it is with reluctance that we give a parting good bye and break loose from the pleasant associations with those of like precious faith and return to our various fields of labor.

For the benefit of those of our readers who were not permitted to attend we send a few lines along regarding this annual assembly.

The Conference of 1937 will doubtless be recalled to mind with pleasant memories by all those in attendance. To most of us it was another mountain top experience and we were loathe

to leave the place.

The camp ground was well equipped to take care of our meeting and those in charge rendered all needed services very kindly and agreeably. It was felt by many that Yellow Creek Lake Camp Ground is one of the nicest places that we have ever had to hold a conference.

We could not have desired more agreeable weather which lasted throughout the whole meeting; warm sunshiny days, a nice breeze going and then cool nights making it pleasant to sleep and get rest. This is one time at least that our Conference was held when the weather was ideal.

From the beginning of the services till the close there was good attendance and interest with spiritual song services and interesting and edifying preaching. The

services opened on Saturday evening with the hymn, "Nearer My God To Thee," and to hear the strains of this beautiful song echoing through the trees in the stillness of the evening, was indeed soul stirring. The sentiment of this song seemed to pervade the whole Conference and we feel that our services together did bring us nearer to our maker. It was the thought of getting "nearer to God" that prompted Alexander Mack and his associates to launch the movement which is known as the Dunker Faith; and it was this same thought that prompted the Dunkard Brethren to renounce all the innovations and departures that had brought confusion and distress into the body a few years ago, and hold fast to the original practices as handed down to us by holy men of old. It takes cross bearing and self denial to get nearer to God but the reward of righteousness is sufficient, even in this life and how much more in the life to come.

The business session of this conference was interesting and a number of matters were brought out in the

discussion of the various queries that are well worth our continued consideration. The action taken on the queries will be given in the printed Minutes which will appear for distribution in due time.

The reports of the various Boards indicate that matters are going along nicely and we should be able to reach out more and accomplish greater things as time goes on. There is opportunity on every hand if we are but equal to it. There were no changes in the personnel of the Boards this year. The brethren on these Boards are doing what they can with the means at hand and if we desire greater results there will need be more means supplied them. The Mission Board and Board of Publication have calls and expenses to meet continually and those who have financial support for such work will do well to remember these Boards.

There seems to be a feeling among our people that we may soon face some trying conditions in our country as the result of the development of the forces of evil about us. No doubt this is one of the reasons

why we feel like we want to be "Nearer My God To Thee." It will be comforting indeed, when the storm breaks, to be in the harbor of safety.

Dear reader is your "name written in the book of life" and do you have the assurance of the protection of the Almighty in the day of trouble? If not we invite you to come and anchor your soul in the harbor of rest, cast your lot with the faithful few and be ready to meet the Lord in the air.

NOTICE

There was a pair of eye glasses left in the dormitory at the conference ground by some one. The one who left them can get them now by identifying them and forwarding postage to Sister Ella Ecker, Taneytown, Md.

The plan of the various congregations lifting offerings in June and December for the benefit of the Publication Board is helping much in carrying on this work. Elders please take note, if you have not yet looked after this matter it

is not too late yet, please do so at once.

With our conference over now let us all buckle down to work and see how much we can accomplish, the Lord helping us, until another General Conference is held.

—Editor.

THE DOCTRINE OF THE ATONEMENT

B. E. Kesler

Part Two

How the atonement avails will now be considered, (a) unconditionally. That is, with no other conditions than the love of God and the grace of Christ, by which all the unaccountable part of mankind will be saved by the atonement of Christ, and God's free grace. "Behold the Lamb of God which taketh away the sin of the world." (Jno. 1:29.) "Jesus by the grace of God tasted death for every man," (Heb. 2:9). We were hopeless until Christ came to our rescue. One brother could no redeem another, we are told. But "When we were yet without strength, in due time Christ died for the un-

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godly." (Rom. 5:5-8.) And "When the fulness of the time was come God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 5:4-5.) So that it was through atoning merits of Christ that it was made possible for us to be adopted into the family and become the children of God.

It was by the atonement

of Christ that the Gentiles who were aliens from God's covenant of grace, were taken into the plan of salvation given through Christ. It was this unconditional bestowal of God's free grace upon us Gentiles, without any condition on our part, that made it possible for us to have a part in the great plan of redemption and salvation offered to the world through Jesus Christ. "Wherefore remember, that ye being in time past Gentiles in the flesh, who were called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . Now therefore ye are no more strangers but fellow citizens with the saints, and of the household of God." (Eph.2:11, 12, 19.) From these considerations, it is concluded the infants that die in infancy and all other unaccountables,

are saved unconditionally by the atonement of Christ and God's free grace. Hence salvation is (b) of God's free grace. That is, after all has been said and done, it is the unmerited grace of God that saves men and women. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God," (I Jno. 3:1.) Unmerited love! "O love surpassing knowledge! O grace so full and free!" "To wit that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." (II Cor. 5:18-19.)

The world did nothing to merit the grace of God in sending His Son to save it. "Amazing grace how sweet the sound, that saved a wretch like me." "Glory, honor; be to His name forever, He has redeemed this soul of mine, and I'm so glad!"

(c) Conditionally. The atonement avails conditionally for all the accountable part of humanity. For all persons who are responsible for their conduct, the atonement is offered on conditions fixed by God Himself. The first of these conditions

is (1) Faith. "For without faith it is impossible to please Him." (Heb. 11:6.) Faith that works by love, faith vitalized by works, is the foundation of salvation on man's part. Faith in the abstract never saved any one and never will. For faith without works is dead. And "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." (Jno. 3:14, 16, 17.)

These three verses show "eternal life, everlasting life, and salvation," meaning the same thing. And "If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (Jno. 1:7.) This kind of faith will lead to the next step, the next condition on man's part.

(2) Repentance. "For God now commandeth all men everywhere to repent." (Acts 17:20.)

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well," and "let the wicked forsake his way

and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy on him, and to our God, for he will abundantly pardon." (Isa. 1:16-17; 55:7.)

With this kind of faith and repentance we are ready for the next step in the way to salvation, which is (3) Practical Obedience. "You have obeyed from the heart that form of doctrine delivered unto you, being then made free from sin, you have your fruit unto holiness and the end everlasting life." (Rom. 6:17-18-22.)

This form of doctrine includes baptism along with everything else God has commanded. These conditions of pardon and salvation from past sins are a part of the great plan of redemption sealed by the blood of the cross. For he that believeth and is baptized shall be saved. (Mar. 15:16.)

(d) Our sins are imputed to Christ. This seems to be the divine arrangement with the Father and the Son. "The Lord hath laid on him the iniquity of us all," (Isa. 53:5). "Who his own self bare our sins in his own

body on the tree." (I Pet. 2:24.) "And God was in Christ reconciling the world unto himself not imputing their trespasses unto them." (II Cor. 5:19.) "For until the law sin was in the world, but sin is not imputed when there is no law." (Rom. 5:13.) And "where there is no law, there is no transgression, sin not imputed." (Rom. 4:15.) That is, sin is not imputed to men who have no law, or to unaccountables.

And, "if any man sin we have an advocate with the Father, even Jesus Christ the righteous, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (I Jno. 2:1-2.)

From these considerations, we conclude the atonement of Christ avails unconditionally for all unaccountable persons, and conditionally for all accountable persons, and that it is of God's free grace, and the grace of Christ who, though he was rich, yet for your sake he became poor, that ye through His poverty might be rich, (II Cor 8:9), that we might become heirs of God and joint heirs with Christ, (Rom. 8:17), to an

inheritance, incorruptible and that fadeth not away, reserved in heaven for all God's faithful children. Praise His name forever, and forever. Amen.

WHAT HAS CAUSED A LOSS OF POWER TO THE CHURCH?

J. H. Beer

In the summer of 1915, A. C. Dixon, who had been preaching in London, related this incident: While he was preaching in his church in London, and was blaming Nietzsche for the war, after he got through, a German said to him, you must not be too hard on us Germans, remember Nietzsche got this doctrine from Darwin.

Nietzsche not only denied God, but overturned every standard of morality. He recognized but one virtue—one and one only, that of power, that the doctrine of might makes right.

In a printed speech by the president of Ann Arbor university, who said there is no conflict between science and religion. He went on to say if you could not reconcile

religion with biology, psychology, as taught in that institution, then throw your religion away for science is here to stay.

What business has a man at the head of a state institution, paid by taxation, to put science above the Bible?

Dr. Straton, of New York, said one of the officers of his church told him that when he was in Columbia university, the professor of geology told his class at the first lesson, to lay aside all that they had learned in Sunday School before they had commenced the study of geology. It is contrary to the law to permit any religious creed or dogma to be taught in our public schools or colleges, supported by public taxes; and evolution is a religious creed or dogma, it has its own views of God and creation. They talk about something that traces man himself back from an animal to a vegetable, and from a vegetable to a mineral, and from a mineral to a pre-mordial cell, the origin of which is a mystery.

Prof. A. P. Fitch delivered an address before the Congregational club and said, all scholars have come

to perfect agreement regarding the person of Christ, he was born the way all of us were born. No scholar of any distinction today or any man of average intellectual ability believes in the deity of Christ.

Four things that are contributing to the loss of power in churches today:

(1) A decay in the belief of the supernatural. (2) The disintegration of the Bible (which signifies a wasting away). (3) New views respecting inspiration. (4) Loss of the sense of accountability.

The situation today is appalling. Preachers in the pulpits, scholars in the schools, colleges and theological seminaries, editors of the great church papers and Sunday School periodicals and teachers in the Sunday Schools, in the name of Christianity are spreading the present day doctrines of unbelief. When the church, to save its popularity, undertook to meet the insistent demand for entertainment in one form or another, it came into competition with the secular agencies. It has become evident that the church as a place of amusement has not

only lost her confidence of the people generally, but it has failed to hold popular favor. The church as a concert hall, or as the purveyor of any form secular entertainment has ceased to hold either the attention or respect of the people.

The secularization of religious enterprise whatever the form it has taken, was a cheap effort to regain a lost popularity. It is a striking fact along with these excentricities of administration, pulpit power steadily declined.

One of the leading college professors in America says to look for the coming of the Lord is insanity. Another has said, not among the least fault of the early church was the fault they believed in the coming of Jesus again. Apologies and excuses for apostacy is not going to help crime and backsliding. We must cry out against it.

Denton, Md.

When thou liest down thou shalt not be afraid, yea, thou shalt lie down and thy sleep shall be sweet. Prov. 3:24.

PREACH THE WORD

E. J. Reece

II Timothy 4:2

Preach the word is Paul's command to Timothy. Just a few reasons among the many for this command, "preach the word."

One reason, it pleased God by the foolishness of preaching to save them that believe. (I Cor. 1:21.) Paul says, "Moreover, brethren, I declare unto you, the gospel, which I preached unto you, which also ye received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." (I Cor. 15:1-2.)

Another reason: The "word" is the foundation for the "one faith." (Eph. 4:5.) That one faith cometh by hearing, and hearing by the word of God. (Rom. 10:17.) See Acts 18:8.

Preach the word. Because it is the seed of the new birth. John 1:13, James 1:18, I Peter 1:23.

Preach the word, because it produces faith. See Acts 8:5-12 and 14. "Philip preached Christ to the

people of Samaria which produced faith, and they were baptized both men and women," Luke says the Samaritans received the "word" of God, so the "word" was what Philip preached to them, and it produced faith and obedience.

Preach the word, because it is the perfect law of liberty. (James 1:25.) Because it is perfect in converting the soul. (Psa. 19:7.) Because it is the power of God unto salvation (Rom. 1:16) to everyone that believeth.

The "word" is God's means of purifying our soul. (I Pet. 1:22.) It is the divine method of sanctification. (John 17:17.)

Preach the word, because it is the only perfect rule of faith and practice. (II Tim. 3:16-17.)

Preach the word, because the "word" will judge us in the last day. (John 12:48.)

Yes, preach the "word," because Jesus commanded His preachers (the apostles) to preach the gospel, which is the "word," to every creature, (Mark 16:15) and it was preached to every creature under heaven. See Col. 1:23.

Why not preach the word now? Is there anything better to preach? Some seem to think we must have something different to suit the age.

Not long since, I heard a young man say in his preaching, that the Brethren's order in dress, had given the church more trouble than any other one thing. To me the statement was untrue. Disloyalty to the Brethren order, is what gives trouble. This preacher further said, I know, the prophet said, stand in the way and see, and ask for the old paths, but he said, I am going to blaze out some new ones, and so he did; and by so doing he discarded the Brethren order of dress; got the musical instrument in his worship; got the standing posture in prayer, omission of the Lord's prayer; got most of the sisters to change from the bonnet to the hat, and a feathered hat; salutation of the holy kiss, on love feast occasions only; and it seems that some people love to have it so. Note Jeremiah 5:31.

It seems that such preachers help to fulfill prophecy. (See Acts 20:30;

II Peter 2:1-3.) The faithful are fully warned of such men, and what to do with such.

Such men cause divisions in the church, sowing discord. Paul says, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17.)

Paul to Timothy: If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strife of words; whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of truth, supposing that gain is godliness; from such withdraw thyself.

How true are the words of the apostle Paul to Timothy when he said, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from

the truth, and shall be turned unto fables." The above procedure is clearly demonstrated in our land today, and as Jeremiah the prophet, has said, a wonderful and horrible thing is committed in the land.

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so. (Jer. 5:30-31.)

In Isaiah 30:10, we read of such people: "Prophecy not unto us right things, speak unto us smooth things, prophesy deceits," such we have amongst us.

Against all such we are duly warned. Jesus says, "Let no man deceive you." (Matt. 24.) Or take heed that no man deceive you. Paul says, "Let no man deceive you with vain words." (Eph. 5:6.)

James says, "Resist the Devil, and he will flee from you." (James 4:7.) Get him behind. John says, "Believe not every spirit." (John 4:1.)

Fairview, Mo.

Just to realize that there are friends in the world who care is a great help.

Sir Wilfred Grenfell.

LIFE, LIGHT, LIBERTY

Ida M. Helm

Part One

"In the beginning was the word, and the word was with God, and the word was God. . . . In Him was life; and the life was the light of men." (St. John 1:1, 4.)

In the beginning the Spirit hovered over the mass of chaos and darkness, the waste of waters. "And God said, let there be light: and there was light." (Gen. 1:3.) The world was created by Him and every thing that is therein. Everything that God made was good, but through Satan sin came into the world and with it came thorns and thistles and fetters of sin, and death and sorrow and pain, and today the world is in darkness, blinded and fettered with sin.

In the last days of the old degenerate world in which St. Paul lived and looked around on the things which he saw, and guided by the Spirit he wrote, "Even as they did not like to retain God in their (moral) knowledge, God gave them over to a reprobate mind, to do those things which are not

convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understading, c o v e n a n t breakers, without natural affection, implacable, unmerciful, who knowing the judgment of God, that they which commit such things are worthy of death not only do the same, but have pleasure in them that do them." (Rom. 1:28-32.)

Man, created by God and in the image of God, instinctively knew God, but there were things that appealed to them and they put before God, and they did not like to think about God and do His will, and finally God gave them over to the devices of their own wicked hearts and minds, and they came to a dreadful state of moral and spiritual depravity, darkness and deadness.

The Light continued to shine amidst the dreadful darkness, but the darkness comprehended it not. They had placed a bushel over the

Light of the World.

"Thy word is a lamp unto my feet, and a light unto my path. (Psalms 109: 105.) The light that reveals our sins is the light that delivers us from it, and imparts new life and light. Jesus says to His children, "Ye are the light of the world." God's children have in Jesus and his word the cure for the blindness and darkness in which this old earth is groping today. They have in Jesus and his word the solution to the tangle and problems that are puzzling the whole world today.

God's children are to be filled with the Spirit and live the Christ life every day that they may reflect to others, Jesus, the life-giver, the Light of the World.

The prophet Isaiah recognized the need of every person for the illuminating, uplifting power of God. He wrote, "The smoking flax shall he not quench: he shall bring forth judgment unto truth." (Isaiah 42:3.)

There is something in every man and woman corresponding to this dim flame that needs to be fostered and touched by the tongues of the fire of the

Spirit of God in order to blaze up and burn brightly and shine in the corner of the world in which God has placed them. A constant supply of the oil of the Spirit is needed to keep the light shining continually. The Christian church is being weakened and robbed of her light and power by the religions of the world who are teaching for doctrine the commandments of men and rejecting the doctrine brought from heaven by God's Son. They are hiding the Light of God.

We are living in a peculiar time today, in the noonday of Christianity, with Bibles on every hand, in the home, the library, in public rooms, wherever men and women go. Bibles are printed for free distribution that may be had for the asking. People may read and study the Bible from morning until night and from night until morning if they will, yet it is a time of gross darkness and ignorance of the things of God. The world is blinded and fettered by sin. The darkness that hides the truth robs a man of his real freedom.

How large a part of the uncharitableness of men to-

ward their fellow being is due to want of light? It may be that darkness is the worst kind of bondage. The light of truth as it is in Jesus will light the individual life. Jesus, God's Son, is the life-giver, the deliverer from sin, the conqueror of Satan. If the Son make you free, ye shall be free indeed.

Social life today is rushing madly after the lure of the false lights of the world with its lodges, games, fun and frolick, dancing and gay entertainment, its amusements, movies and joy rides. Boys, and alas, girls that were once pure as the morning dew are being contaminated by wine and cigarettes and their attending vices. The Christless world of education is in intellectual darkness.

Many a God-fearing boy and girl left a Christian home with its altar and regular church worship on Sunday, and entered college where all or a part of the Bible is cut out, and come home no longer whole hearted, devout worshippers of God, but half-hearted Christians or perhaps avowed infidels.

The minds of many, many

men and women are being blinded by following fake shepherds who reject most of the teachings of Jesus. instead of studying the Bible for themselves. If the blind lead the blind both will fall into the ditch.

Baptism, feet washing, the Lord's supper, the salutation of the holy kiss, plain dressing, the simple life are relegated to the rear or to the dump heap. Bazaars, church suppers, entertainment are taking their place, and people are kneeling at the goddess of fashion. Some will with one hand grasp the garb of the world and with the other reach out to receive the sacred emblems of the broken body and shed blood of Christ.

Politics is reeking with corruption, with its cunning and craftiness and distrust and ambition and greed and grasping after power and fame till they have almost forgotten about God. The large majority of the rulers of the world ignore God and some have dared to defy Him.

The effect of many forms of sin is wrecking the life, curbing the usefulness and shortening the life of the transgressor. The primrose

path is deceitful and reeking with poison. If a man drive his automobile unscrupulously to the utmost of its capacity something is bound to happen speedily. The capacity of vice which at first may seem to yield enjoyment will in the end bring loathing and remorse and death. The deeds we do go to strengthen habits from which they spring, they go to form us into a character for good or evil. If we follow the evil it will bind us in fetters and a slavery from which we can not escape, always becoming more degrading and the fetters more tightly bound.

The blinded and fettered one cannot see nor feel his way out, nor break through the tangles of sin. Jesus the Deliverer, the Light of the World shines for every one. He says it is the sick that need the physician, He come to call sinners to repentance. When He was living in this world among men the miracles He performed of opening blind eyes, unloosing tied tongues, unstrapping deaf ears, imparting health to every form of disease, casting out demons, is a sign of the greater miracle that de-

livers men from the darkness and fetters of sin and gives light and life and liberty.

R. 2, Ashland, Ohio.

THE SABBATH

This is a subject on which Christendom has a wide difference of opinions. Some say the seventh day or Saturday, is the day for us to observe. The whole subject is laid down in the word in the simplest possible manner.

Let us begin with the second chapter of Genesis. In it we find no command given to man whatever, but simply the record that God rested on the seventh day. Thus the heavens and the earth were finished, and all the hosts of them, and on the seventh God ended His work which he had made, and He rested on the seventh day; and God blessed the seventh day, and sanctified it because that in it He rested from all His work, which God had created and made. There is no commandment given to man here.

We are simply told that God enjoyed His rest, be-

cause all was done, so far as creation was concerned. There was nothing more to be done; and therefore the one who had, during six days, been working, ceased to work and enjoyed His rest. All was complete; all was very good; all was just as He himself had made it, and He rested in it.

The morning stars sang together, and all the sons of God shouted for joy. (Job 37:7.) The work of creation was ended, and God was celebrating a Sabbath. And be it observed that this is the true character of a Sabbath—rest. This is the only Sabbath which God ever celebrated, so far as the inspired record instructs us. After this we read of God commanding man to keep the Sabbath, and man utterly failed so to do, but we never read again the words, "God rested." On the contrary the word is "My Father worketh hither to and I work." (John 5:17.)

The Sabbath, in the strict and proper sense of the term, could only be celebrated amid an undefiled creation, a creation on which no spot of sin could be discerned. God can have no rest where there is sin,

and one has only to look around him in order to learn the total impossibility of God's enjoying a rest in creation now. The thorn and thistle, together with the ten thousand other melancholy and humiliating fruits of a groaning creation, rise before us, and declare that God must be at work and not at rest.

Could God rest in the midst of thorns and briars? Could he rest amid the sighs and tears, the groans and sorrows, the sickness and death; the degradation and guilt of a ruined world? Could God sit down, as it were, and celebrate a Sabbath in the midst of such circumstances? Whatever answer may be given to these questions, the word of God teaches us that God has had no Sabbath as yet, save the one which the second chapter of Genesis records.

The seventh day and none other was the Sabbath. It showed forth the completeness of creation work: but creation work is marred, and the seventh day rest interrupted, and thus from the fall to the incarnation, God was working; from the incarnation to the cross, God the Son was working,

and from pentecost till now God the Holy Ghost has been working.

Assuredly, Christ had no Sabbath when He was upon the earth. True He finished His work; blessedly, gloriously, finished it; but where did he spend the Sabbath day? In the tomb.

Yes, my reader, the Lord Christ, God manifest in the flesh, the Lord of the Sabbath, the maker and sustainer of heaven and earth, spent the seventh day in the dark and silent tomb. Has this no voice for us? Does it convey no teaching? Could the Son of God lie in the grave on the seventh day, if that were to be spent in rest and peace, and in the full sense that nothing remained to be done? Impossible! The word says, "He preached to the spirits in prison." (I Pet. 3:19.)

We want no further proof of the impossibility of celebrating a Sabbath, than that which is afforded at the grave of Jesus. We may stand beside the grave, amazed to find it occupied by such an one on the seventh day; but oh, the reason is obvious! Man is a fallen, ruined, guilty creature. His long career

of guilt has ended in crucifying the Lord of Glory, and not only crucifying Him, but placing a great stone at the mouth of the tomb, to prevent, if possible, His leaving it. And what was man doing while the Son of God was in the grave? He was observing the Sabbath day.

What a thought! Christ in the grave to repair a broken Sabbath, and yet man attempting to keep the Sabbath as though it had not been broken at all. It was man's Sabbath, and not God's. It was a Sabbath without Christ, an empty, powerless Sabbath because Christless and Godless of form. But some will say, the day has been changed while all the principles belonging to it remain the same. I do not believe that scripture furnishes any foundation for such an idea. Where is the divine warrant for such a statement. Surely if there is scripture authority, nothing can be easier than to produce it, but the fact is, there is none. On the contrary, the distinction is most fully maintained in the New Testament.

Take one remarkable passage as proof: "In the

end of the Sabbath as it began to dawn toward the first day of the week." (Matt. 28:1.) There is evidently no mention here of the seventh day being changed to the first nor yet of any transfer of the Sabbath from one to the other. The first day of the week is not the Sabbath changed, but altogether a new day.

It is the first day of a New Period, and not the last of an old. The seventh day stands connected with earth and earthly rest. The first day of the week on the contrary introduces us to heaven and heavenly rest. This makes a vast difference in the principle, and when we look at the matter in a practical point of view, the difference is most material. If I celebrate the seventh day, it makes me an earthly man, inasmuch as that day is clearly the rest of earth—creation rest; but if I am taught by the word and spirit of God to understand the meaning of the first day of the week, I shall at once apprehend its immediate connection with the new and heavenly order of things, of which the death and resurrection of Christ for the everlasting founda-

tion. The seventh day appertained to Israel and to earth. The first day of the week appertains to the church and to heaven.

Further, Israel was commanded to observe the Sabbath day; the church is privileged to enjoy the first day of the week. The former was the test of Israel's moral condition; the latter is the significant proof of the church's eternal acceptance. That made manifest what Israel could do for God; this perfectly declares what God has done for us.

It is quite impossible to overestimated the value and importance of the Lord's Day, as the first day of the week is termed, being the day on which Christ arose from the dead. It sets forth, not the completion of creation, but the full and glorious triumph of redemption. Nor should we regard the celebration of the first day of the week as a matter of bondage, or as a yoke put on the neck of the Christian. It is his delight to celebrate that happy day; hence we find that the first day of the week was pre-eminently the day on which the early Christians came together to brake bread, and

at that period of the church's history, the distinction between the Sabbath and the first day of the week was fully maintained.

The Jews celebrated the former by assembling in their synagogues to read the law and the prophets. The Christians celebrated the latter by assembling to break bread. There is not so much as a single passage of scripture in which the first day of the week is called Sabbath day. Whereas there is the most abundant proof of their entire distinctness.

Why therefore contend for that which has no foundation in the word. Love, honor and celebrate the Lord's day as much as possible. Seek, like the apostles, to be in the spirit thereon. Let your retirement from secular matters be as profound as ever you can make it, but while you do all this, call it by its proper name, give it its proper place; understand its proper principles; attach to it its proper characteristics, and above all do not bind down the Christian as with an iron rule to observe the seventh day, when it is his high and holy

privilege to observe the first.. Do not bring him down from heaven, where he can rest, to a cursed and bloodstained earth, where he cannot rest. Do not ask him to keep a day which his master spent in the tomb, instead of that blessed day on which he left it.

See carefully Matt. 28: 1-6. Mark 16:1-2; Luke 24:1; John 20:1, 19, 26; Acts 20:7; 1 Cor. 16:2; Rev. 1:10.

Compare with Acts 13: 14-17; 11 Cor. 2:16, 17; Col. 2:16-17.

Selected by
Emanuel G. Koonen,
Amboy, Ind.

A CHRISTIAN

Vernie Diehl

May a Christian be identified by love? Love for Christ, fellowman, and the beautiful, and hatred for sin. If we lack love we fall short of being a Christian. The measure of love suggested by Jesus is, "Even as I have loved you." How much did He love? "Even unto death." We may say we love each other, even pretend on the surface, and

yet hold hatred in our hearts.

A christian is not one who is trying to do and live right but is one who is living right. Jesus was concerned that men find the truth. He was grieved at the effects of sin in their lives, He was deeply concerned because men spent their lives in the pursuit of those things which do not permanently satisfy. Are Christian people thus concerned? People get pleasure out of the things in which they are interested. The man whose heart is broken by the sin of the world, will not go on living like other people. It takes complete dedication to God's will to be a genuine Christian.

Nokesville, Va.

CHRISTIAN ATTIRE

D. M. Click

(1 Pet. 3:3-4) "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of

a meek and quiet spirit, which is in the sight of God of great price."

It is very plainly shown by the apostle Peter that the Christian people are to show themselves a people separate from the world, and let our example as God's select people show to the worldly class that we do not desire to act or dress as the fashionable class; Christ wishes his followers to be a light to the world, "Let your light so shine that men may see your good works, and glorify your Father which is in heaven."

In our modest apparel as a rule we do not need to spend much money, plain neat attire is generally more cheap and yet it will last as long as the more costly goods as a rule. Good plain clothing, such as becometh holy men and women, is the main teaching we desire to give in this article. Those who do not heed the teachings of the apostle on this subject, are just neglecting that much of the Master's teaching.

Modest apparel is very plainly taught yet we should show good taste, neat, comfortable fitting garments, but let us ever keep free of

jewelry, flounces, and trimmings which is only worn to make a display. We have often heard worldly persons remark, how very neat and tidy those young sisters look in their plain comfortable dresses, and so often good remarks are made of our young sisters wearing their prayer coverings, the plain neat cap.

The apostle Paul says, "Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable, and perfect will of God." Let us ever try to be lead by the Holy Spirit in the plain meek way of the Master.

Grand Junction, Colo.

Let the wicked forsake his way, and the unrighteous man his thoughts. (Isa. 55:7.)

NEWS ITEMS

WAYNESBORO, PA.

We, the Waynesboro congregation, held our love feast and communion on May 1st and 2nd.

Services began on May 1st at 10 o'clock. The meeting was opened

by our Elder, Bro. L. B. Flohr, followed by Elder Adam Fahnestock from Lititz, Pa., and Bro. Joseph Myers from Glen Rock, Pa.

Dinner was served in the church basement at the noon hour to a nice number of brethren and sisters, and friends who had come to worship with us.

The afternoon services began at 1:30 o'clock. Those who had charge were Bro. Joseph Myers, Bro. Adam Fahnestock, J. L. Myers and T. C. Ecker. Each of these brethren gave us good unadulterated gospel messages that we feel came from the heart and reached the hearts of their hearers.

Bro. Arthur Rice of Frederick, Md., officiated at our communion services.

The ministering brethren who took part in the services during the day were: Our Elder, Bro. L. B. Flohr, Elder Adam Fahnestock, Joseph H. Myers, T. C. Ecker, J. L. Myers and A. B. Rice.

We feel very grateful to our Heavenly Father for these good brethren that there is still a few that are willing to live the simple life and follow in the footsteps of the teachings left by our blessed Lord and Savior. He himself said the rest will I set in order when I come.

May the Lord find us faithful at his coming is our prayer.

We have Sunday School each Lord's Day morning with preaching following.

One evening appointment, the first Sunday evening of each month.

We have one preaching appointment in Fulton county the third Sunday afternoon of each month.

at the home of Bro. Mallott, Pleasant Ridge.

We invite any who can to come and worship with us at any of these services.

Mae Tharp, Cor.
R. R. 2, Waynesboro, Pa.

BEREAN CHAPEL

The Berean congregation passed through a series of meetings with Bro. A. B. Rice of Frederick, Md., speaker, beginning May the 9th and closing on Sunday night, May 16th, preaching in all 10 soul-inspiring sermons. Bro. Rice hasn't failed to declare the whole gospel through the power of the Holy Spirit.

The interest increased till the close of the meetings. Our little church has been built up and we all feel much encouraged to press on. Much good seed has been sown, I trust, in well prepared hearts.

May God's richest blessings rest upon Bro. Rice, that he may be the means of saving many souls.

Bettie Winegord,
Port Republic, Va.

RIDGE, W. VA.

On Saturday afternoon, May 9th the Ridge congregation met for council. The opening devotion was conducted by our Elder J. L. Myers reading II Corinthians 6, and led in a fervent prayer in behalf of the church.

We had the reading of the previous minutes and the report of the church and Sunday School treasurer. All things that were before the meeting were settled in a

Christian like manner.

We are expecting Elder Lewis B. Flohr of Vienna, Va., to be with us in a series of meeting if it is possible for him to do so, beginning on September 17th and ending on the 26th with a love feast on the 25th.

Bro. Myers gave us good admonitions on the line of plain clothing.

Also we were glad to have Bro. and Sister Howard Surbey of North Canton, Ohio, with us on Easter Sunday. Bro. Surbey gave us a good message which was much encouraging to us.

Irene Leatherman, Cor.
Antioch, W. Va.

OBITUARY

MARY SIMMONS

Sister Mary Simmons, widow of Geo. Simmons, died at her home, six miles southwest of Peru, Friday, December 18, 1936, after a year's illness of a heart ailment.

She was born in Pipe Creek township. Miami county, July 2, 1861, aged 75 years at death. She was the daughter of Joshua and Elizabeth Rohrer Coblentz.

She was married to Wm. Stoner March 20, 1881. To them were born four children.

Mr. Stoner died July 21, 1888. Later she married Geo. Simmons, who died December 15, 1915.

Surviving are three daughters, Mrs. Dora Metzger of near Peru, May and Edna Stoner at home, four grandchildren and two great grandchildren. Surviving also are two half-brothers, Wm. and Isaac

Coblentz, one step-sister, Mrs. Dora York of Indianapolis.

Funeral services were held Sunday, December 20, at 1:30 at the Pipe Creek Church of The Brethren west of Nead. Rev. T. A. Shively officiated. Burial in Metzger cemetery.

Sister Simmons was a member of the Dunkard Brethren church.

Ralph K. Frantz, Cor.

ELLA BURKEYBILE

Sister Ella Burkeybile was born in Henry county, Ill., September 24, 1857, died in Grand Junction, Colo., May 24, 1937, aged 79 years and 8 months.

She moved with her parents to South English, Ia., where she was married to Wm. Fluckey in 1880. To this union was born one son, John H. Fluckey.

Surviving her besides the son are six grandchildren, four girls and two boys, several nieces and one nephew.

Sister Fluckey was a true, earnest member of the Dunkard Brethren church. Her husband had been a member of the Dunkard church and had passed away a few years ago.

Siste Fluckey had selected for her funeral text John 14:1-6. Songs that she wished to have sung were 540 and 577. Funeral services were conducted by Eld. J. E. Bryant.

D. W. Click, Cor.

Whatever men say in their blindness,

In spite of the fancies of youth;
There is nothing so kindly as kindness

And nothing so royal as truth.

THE OLDFASHIONED BIBLE

(Air: "The Old Oaken Bucket")

How painfully pleasing the fond
recollect.on

Of youthful emotions and in-
nocent joy,

When blest with parental advice
and affection,

Surrounded with mercies and
peace from on high.

I still view the chair of my sire and
my mother,

The seats of their offsprings ar-
ranged on each hand,

And that blessed book which ex-
cells every other,

The family Bible, that lay on the
stand.

Chorus

The oldfashioned Bible, the dear,
blessed Bible,

The family Bible that lay on the
stand.

That Bible, the volume of God's
inspiration.

At morn and at evening could
yield us delight;

The prayer of our sire was a sweet
invocation,

For mercy by day and safety
through night,

Our hymns of devotion in harmony
swelling,

All warm from the hearts of a
family band.

Half raised us from earth to that
rapturous dwelling

Described in the Bible that lay on
the stand.

Chorus

Ye scenes of tranquility long have
we parted,

My hopes amost gone and my
parents no more,

In sorrow and sadness I roam,
brokenhearted,

And wander alone on a far dis-
tant shore;

Yet how can I doubt a dear Savior's
protection,

Forgetful of gifts from His
bountiful hand,

O! let me with patience receive His
correction,

And think of the Bible that lay
on the stand.

Chorus

—J. J. Eyer.

NO ONE HAD TOLD HER

She was just in the bloom of life's
morning,

She was happy, and free, and fair;
And a glance in her bright eyes
would tell you

Of nothing but innocence there.

She was waiting for someone to tell
her,

As she stood with calculate feet;
On the banks of the wonderful river
Where childhood and womanhood
meet.

She waited, but still no one told her,
The secret of life so sublime;

And she held not the safeguard of
of knowledge,

In life's beautiful morning time.

The flower so sweetly unfolded,
Was crushed by a rough hand
one day;

And the jewel, so sacred, so precious
Was stolen and taken away.

Read Deut 4:8-10.

Selected by L. A. S.

Let every dawn of morn-
ing be to you as the begin-
ning of life and every set-

ting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some godly strength or knowledge gained for yourself.

ADULT SUNDAY SCHOOL LESSONS

- July 4—II Kings 2:1-25.
- July 11—II Kings 4:1-37.
- July 18—II Kings 5:1-27.
- July 25—II Kings 6:1-23.
- Aug. 1—II Kings 11:1-21.
- Aug. 8—II Kings 17:1-23.
- Aug. 15—II Kings 19:1-37.
- Aug. 22—II Kings 20:1-21.
- Aug. 29—II Kings 22:1-20.
- Sept. 5—II Kings 23:1-28.
- Sept. 12—I Chron. 13:1-14.
- Sept. 19—Ezra 3:1-13.
- Sept. 26—Ezra 4:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

- July 4—The Early Life of Moses. Ex. 2:1-10.
- July 11—The Burning Bush of Horeb. Ex. 3:1-14.
- July 18—Moses and Aaron Before Pharaoh. Ex. 7:1-25.
- July 25—The Passover Night. Ex. 12:1-36.
- Aug. 1—Crossing the Red Sea. Ex. 14:5-31.
- Aug. 8—Manna in the Wilderness.

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Ex. 16:1-31.

Aug. 15—The Ten Commandments. Ex. 20:1-23.

Aug. 22—Aaron and the Golden Calf. Ex. 32:1-24.

Aug. 29—The Tabernacle in the Wilderness. Ex. 40:17-38.

Sept. 5—The Spies and the Promised Land. Num. 13:17-33.

Sept. 12—Troubles in the Wilderness. Num. 20:1-13.

Sept. 19—The Serpent of Brass. Num. 21:1-9.

Sept. 26—How God Honored Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XV

July 15, 1937

No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice

OUR WATCHWORD: Go into all the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

NEARER TO GOD

Since it is our desire as a church body to get "Nearer to God" we should give some thought as to how this can be accomplished. Each one of us as members of the Dunkard Brethren organization should strive earnestly to have a closer walk with God and experience His favor and fellowship in our daily lives. In so doing we shall become partakers of the divine nature and attributes which are so essential if we would make a closer approach unto our maker and God.

It is evident that getting nearer to God will separate us farther from the sinful pleasures and follies of this world. Indeed it is sin that separated the human family from their Maker and placed them afar off. It is sin that has caused the

downfall and apostate condition in professing Christendom which is evident on every hand which caused the Dunkard Brethren to take their stand and renounce the theories and practices of the modernists which are leading all who have accepted them farther away from God and down to destruction; and it is sin that is keeping us from having as close a walk with our God as we desire.

The desire on our part to get nearer to God is an indication that there is yet sin in the camp. Most of us will readily admit that our lives are not as near that standard of perfection as was revealed in Jesus, our example, as we should be. In spite of the efforts that we have put forth as an organization there is much room for improvement. Perhaps this will always be

the case, perhaps as we make improvement our eyes will be opened to farther need of improvement; doubtless we shall never reach the goal of perfection which we so much desire as individuals or as an organization, in this world, but we can strive to accomplish it and in so doing receive divine approbation. What could be sweeter to our ears when we come to cross the chilly waters of death than to hear the welcome words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. 25:23.)

James tells us "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded." (James 4:8.) It is evident from this and other scriptures that if we desire to have closer fellowship with God we must make the first step. The method of approach is clearly set forth in the scriptures. We are told at one place, "But thou, O man of God, flee these things; and follow after

righteousness, godliness, faith, love, patience, meekness." (I Tim. 6:11.)

It is well known that before baptism if we would have forgiveness of sins that we must confess our wrongs and repent of them; but confession and repentance do not end at baptism. Sins that are committed after baptism need also to be confessed and repented of in order to get right with our God and our fellowman. James says, "confess your faults one to another." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9.) If we would have a closer walk with the Lord we need to confess and repent of our sins and discontinue them.

Before there can be confession or repentance we must be convicted of sin which indicates that we must have a knowledge of the law, "for sin is the transgression of the law." (I John 3:4.) If we desire closer fellowship with God it is evident then that we make a continual study of the scriptures with an open mind and a believing heart with a willingness to allow

the word to have it's way in our lives. No doubt all of us will find after a careful study of the scriptures that we have a wonderful opportunity before us of getting nearer to God if we are only willing to deny ourselves, and take up our cross and follow the lowly Lamb of calvary. If each of us will do this it is certain we shall be greatly rewarded.

NOTICE

We are preparing to re-print mailing slips and would appreciate it very much to have all the renewals in at that time. If your subscription has expired in the last six months and you have not yet renewed please send in your renewal at once. It will make you feel better and will save us extra work, trouble and expense.

Usually along in the fall we run a little low in manuscript for printing so we want to encourage our contributors to keep busy so it will not be necessary to use so much selected material.

There are quite a stack of

letters in our desk that should have been answered long ago but for lack of time they have not. We shall get them taken care of just as soon as possible.

—Editor.

LIFE, LIGHT, LIBERTY

Ida M. Helm

Part Two

As there were false prophets in Israel, so there are false teachers in the world today, darkening the world around them. Wherever the true message from God went out among the people, there went out false messages from false prophets who used God's name to sanction messages that were the product of their own heart and mind. Error and great spiritual darkness marked such times.

Hear Ezekiel's words, "Thus saith the Lord God; woe unto the foolish prophets that follow their own spirit and have seen nothing. Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord." (Ezekiel 13:3-8.)

BIBLE MONITOR

West Milton, Ohio, July 15, 1937

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Ezra L. Beery, Union, Ohio, Associate Editor.

If we study the Bible it will reveal to us the errors that are held out before us; it will reveal the pitfalls and snares and destruction.

Isaiah says, "Woe unto them that put darkness for light and light for darkness. The word was the light of the world amidst the darkness of the ages that preceded the incarnation, and the darkness comprehended it not. We may exist but there is no life in us if we are not living in Christ and

He in us. No matter how mannerly or what a pleasing appearance we may make, if Christ is not living in us we are in death.

Men and women must be twice born in order to see and comprehend the things of God. Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God. Verily I say unto thee, except a man be born of the water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:5-6.) "Ye must be born again."

It was not to a sin blackened, besotted man that Jesus was talking, but it was to Nicodemus with his morality and clean life, an honest man, with his position as a teacher of the only true religion in the world at that time, that Jesus said, "Ye must be born again." It is by the Spirit, the water and the blood all agreeing in one that we are brought to the birth into the kingdom of God, the kingdom of life, light and liberty, the kingdom of God's Son, Jesus Christ.

If we know the truth as

it is in Jesus, and obey it from the heart the truth will make us free. If the truth has set us free in Jesus' kingdom we have life, light and liberty. Freed from the penalty of sin, also freed from the power of sin. Since in Christ we have the victory over Satan, sin and death, we should walk as children of light, life and liberty.

The new birth is vital to our entering upon a new state of being. It is placed at the entrance of the kingdom of God and never can be disannulled.

The communion of the body and blood of Christ is essential to the new life in Christ Jesus. He says, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." (John 6:53.) It was the blood of the passover lamb that was a protection to God's people on the night of the exodus from Egypt—just so the blood of Christ is the Christian's passover lamb, the Lamb of God would give spiritual life to the whole world. In the Paschal meal the Israelites ate the flesh of a literal lamb, in the sacrament Jesus came to provide for

His people, they by faith eat the emblems of the broken body and shed blood of the true Lamb of God. By partaking of the bread and water of life we obtain present benefit, grounded on Jesus vicarious death and our union with our Redeemer the source of life.

He says, "Do this in remembrance of me." Jesus said to the Jews, "I am the bread of life. Your fathers of whom you speak, did eat manna in the wilderness. But they are all dead. The manna did not come down from heaven. The bread which I will give came down from heaven, it is my flesh which is the life of the world." He implies that His death will be a sacrificial death and the bread which He will give is His flesh which He will give for the life of the world, that very element in Him which possesses the life-giving virtue.

At the last supper when Jesus instituted the communion of the bread and wine He said, "This is My body which is broken for you." (Luke 22:19.)

"Except ye eat the flesh of the Son of Man, and drink His blood ye have no life in

you. Whoso eateth My flesh and drinketh My blood, hath eternal life: and I will raise him up at the last day." (John 6:53-54.)

"He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him." (John 6:54.)

There is a resurrection life imparted in the lives of men and women here in this present life on this earth so as to become the very life of the followers of Christ. It is by feeding on Jesus, the life and light of men, that eternal life is obtained. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Ye must be born again. The new birth is at the entrance of the church, the communion is in the church. The religion of Jesus Christ goes to the root of everything in our lives and creates us anew in Christ Jesus.

Jesus knew the worth of a man as he came from the hand of God. In pity and love he saw Adam's race in ruins and in mercy and love He would not abandon the wreck, but with regenerating power He brought from heaven to earth the plan of salvation from sin, the sec-

ond birth, into the second Adam, Christ Jesus.

Alas! Many people to-day are placing a bushel over the Light of the world. Paul says, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (II Tim. 4:3.)

The advantages of church federation is being advocated and viewed from every point that can be devised. Some churches believing in the Deity of Christ, the Holy Trinity, the virgin birth of Jesus, the immaculate conception, the atoning blood of Christ, are either allied with or looking for points of contact with churches that discard at least a part of the fundamentals of the church for which Jesus gave His life and blood, a priceless purchase.

Some that hold to trine immersion, feet washing, the Lord's supper are strangely federated with people who reject them. The religions of every communion under the sun are sometimes invited to meet and commune on one common ground. One minister that

I had conversed with on the New Testament ordinance of the church and he appeared to adhere strongly to trine immersion, the Lord's supper, the communion, feet washing, etc., but he went shortly afterward to Cincinnati, where there was to be an open communion of this kind and took the communion with them.

Clay and iron strangely mingled. Surely we are living in the time of the toes of Daniel's vision. These open communions are surely not resting on the solid rock, Christ Jesus, the Rock that shall crush all that is false.

War with all its horrors and unspeakable sins is menacing the world today. A trustworthy church paper has this to say. "The population of the world is estimated to have reached two billion, and our prolific race is reinforced annually by an increase of thirty millions to its number . . . each numeral in the vast statistics represents a soul into which God has breathed the breath of life, enshrined within a tabernacle of flesh and blood, marvelous to science, and capable of rapturous pleasure—liable also to the

pain of crucifixion. Jesus suffered and died, he gave his life blood to redeem us from a fate more terrible than the crucifixion. "These are the stakes for which we are playing the game of international policy."

Are the men and women and the children living in the world today and the ones yet to be born—if the world stands—to be allowed to live in house or must they be driven to live in dens and caves of the earth. Dare they show their faces or must they wear gas masks. Are the people that are born or to be born to be permitted to live out their natural life? All this in the light of this twentieth century of the Son of Righteousness. Men have put the lighted candle under a bed."

R. R., Ashland, Ohio.

CHURCH MUSIC

O. L. Strayer

Music has been described as "The language of the soul." Good music has an elevating effect and touches the better part of man. It is a concord of sweet sounds and has had its effect on the

course of civilization. The modern trend toward jazz is as deplorable as it is degrading. Jazz was created to cater to the baser nature of man and because of this it has its following among those who seek sensuous pleasure. It is not music, by no stretch of the imagination can it be called harmonious or sweet; but it will continue to have its following among misguided men and women until something which has more appeal to a sense mad population is thrust upon us.

But the music of the church is a beautiful thing. To begin with, most of our sacred music has been inspired through some rich religious experience and by some happy circumstance, or the guiding hand of Providence music and words have been brought together which are eminently suited to each other. There is no more beautiful or soul-touching evidence than to listen to a large or small congregation singing a hymn which they love. There may not be a trained singer in the group. There may even be those who cannot carry a tune, but the earnest effort expended on

a labor of love compensates for all of our deficiencies and the net result is incomparably lovely.

In order to achieve this incomparable loveliness, however, a few points are absolutely requisite and as we proceed the reader will notice that I say not one word about the technique of vocal training. First, must be the love of good congregational singing (we are concerned now with the music of the church.) The member who pays a choir, or who sits back while a few picked individuals twitter and gesticulate and exhibit their sartorial finery is receiving as much benefit as if he had a substitute to eat his meals for him.

Second, he should watch the leader. There is a purpose for which he has been placed before the congregation and that purpose is unity. It is difficult, if not impossible, to keep a congregation together unless they work to a common end and to achieve this common end is the leader's duty. One hymn must be sung slowly and thoughtfully, another should be sung with vigor, still another should be sung in faster tempo. A good

leader will sense the moods expressed in the hymn selected and attempt to bring out these points which should be emphasized. nothing kills the spirit of a hymn quicker or more completely than for a part of the congregation to be dragging behind or galloping ahead of that part of the group which is attempting to follow their leader.

The third, indispensable factor to good singing is the admonition of the apostle Paul to sing "with the spirit and with the understanding also." It is my contention that we pay far too little attention to the words which we sing and that because of this inattention the effect of our singing frequently suffers.

There once was a time when because of heavy cost it was impossible to have as many hymnals as we now have. Hymns were "lined" or read to the congregation and it was possible to place special emphasis on certain words or phrases. I would not go back to that mode; I do not feel that the beauty of a hymn can possibly be enhanced by being broken into in that manner, but at least the congregation has

the words of the poet brought to its attention and in this point the modern, or should I say contemporary, church population is woefully lacking.

To this end, then, there has been sown in the mind of your humble servant an idea which has sprouted, been carefully nurtured and come to fruition, and as an introduction, these few words are intended.

It is the purpose to take our well loved hymns and study the meaning of the words, what the poet had in mind when he penned them and to try as nearly as possible to obtain a better understanding of the beautiful thoughts expressed. I heartily believe that if an honest and earnest effort is put forth to study not only the music but the words and thoughts as well, that we can raise the already high standard of our vocal praise to a pinnacle we never believed possible. The music and the words are both necessary to the complete thing of beauty, each in itself is somewhat incomplete without the other and as we increase our understanding of either, we raise the level of our appreciation

and the intensity of our effort. We believe also that a better understanding of our hymns will raise the spiritual standard of our church and this result will always be acceptable.

This series of comments will appear from time to time as opportunity presents itself for their preparation, or as often as, at the discretion of the editor, there is room, and continue as long as our readers think they have place in our publication.

Comments of approval or of constructive disapproval from our readers will be most welcome as will any suggestions or requests from the same source.

The music of the church is my concern; it is my mission. With the sincere hope that seed may fall upon good ground and bring forth manifold blessings this enterprise is launched.

Vienna, Va.

And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

PARADISE RESTORED

Joseph A. Miller

Article VII

We hear a great deal these last days about the coming of the Lord, and the end of the world. Many seem to think that when Jesus Christ shall come, it will mean the end of all things on this terrestrial globe. But this is not true, things will go on pretty near as before.

Jesus Christ, however, will assume authority, and will establish a universal reign of righteousness and peace upon the earth. In Daniel 2:44 it is declared, "And in the days of those kings shall the God of heaven set up a kingdom, that shall never be destroyed."

That kingdom began nearly two thousand years ago and it has been under constant fire, by the enemy down through the ages of the past, but the cause of righteousness and justice have moved steadily forward. It has withstood the withering onslaught of the Devil and his forces and will outride every storm and

opposition and will ultimately prevail, when Jesus shall rule in Mt. Zion and in Jerusalem, and before his ancients gloriously. For He must reign, till He hath put all enemies under His feet. (I Cor. 15:25.)

After this mighty conflict that I described in my last article, the entire geography of Palestine will be rearranged, it will be divided among the twelve tribes during the reign of a thousand years, and the remnant of the Gentiles that remained will take their respective places surrounding the Jews. Please read Ezek. 47:13-23, also Ezek. 48:1-35.

During this period Jerusalem will be greatly built up and become the great commercial, financial and religious center of the globe. After the Lord Jesus Christ destroys His enemies at the judgment of the nations, then He will cause Satan to be bound and cast him into a bottomless pit, to be confined for one thousand years. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that

old serpent, which is the Devil, and Satan and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years shall be fulfilled: after that he must be loosed a little season." (Rev. 20:1-3.)

In consequence of the judgments and calamities and especially the great slaughters, that shall overtake the wicked at the revelation of Jesus Christ, the human family will be greatly thinned. Only those will be left that will not oppose Jesus Christ at His coming; but those that remain will repopulate the earth, and probably at the close of the millenium the population will be great, perhaps greater than at any time in the history of the world, the number of whom is as the sands of the sea. (Rev. 20:8.)

We are now upon the threshold of one of the most glorious periods that ever graced the earth. A restored paradise when this earth will become virtually an Edonic paradise similar to the Garden of Eden. Then

it is that the nations of the earth shall resort to the mountains of the Lord's house to be taught of His ways, and to walk in His precepts.

There is no doubt in my mind but what the Prophet Isaiah had in mind this glorious period, when he wrote these words, "And the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall establish a universal reign of peace, joy and happiness upon David's throne, and in Mt. Zion."

The moon shall be confounded, and the sun ashamed. (Isa. 24:23.) The moon, I believe represents the law, and the sun the gospel. Our scientists tell us the moon borrows her light from the sun. I see a beautiful analogy depicted here.

The Jews or those living under the law, were saved, by looking forward to a redeemer who was to come, the Lord Jesus Christ, the central figure in this great program of God. The law was very good, and served its purpose well. It was only a school master to teach the people of a more perfect law which was still

in the future, the gospel of our Lord Jesus Christ, represented by the sun.

But the millennial period will be accompanied by more light than either of the law or gospel could give, the moon shall be confounded and the sun ashamed. The moon and the sun shall be utterly intimidated, when Jesus Christ and His saints shall rule the earth. During this age the spirit of grace and supplication and reverence shall take hold of the people, and many people shall go and say, come ye and let us go up to the mountains of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths.

How different it is in our day. Under the present set up of things it seems to be the survival of the fittest. It is sink or swim, live or die, survive or perish, the whole world is before you if you are smart enough to acquire a great fortune, you are a success and rank high in the esteem of men. If you haven't the ability to succeed in the financial world, you are regarded as an undesirable, and a nuisance.

Under the tuition of

Christ there will be no temptation to do wrong, no desire to sin, because the Devil will be restrained, and the people will walk in wisdoms way, and serve the Lord. They will promote each other's happiness, they will be more anxious to serve than to be served, more anxious to promote each other's welfare, than they have been backward in doing so. Every one shall have a house, a vine and a fig tree. There will be no more destitute widows, no more orphans, and children crying for milk and bread. No more fear of being driven from your homes, no more swivel chair and white collar men to come from the city and tell you it's time to move. No more mortgage foreclosures, no more sheriff sales.

Listen what the prophet Isaiah has to say about this: (Isa. 65:21-25) "And they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit: they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of

their hands. They shall not labor in vain, or bring forth in trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. When this shall come to pass, hunger shall be no more and famines shall vanish. Then shall the earth yield her increase. The earth will produce as never before, even the arid and the dry places shall become fertile. The hard, dry places, the stony places shall be transformed into pastures green, and the desert shall blossom as the rose, and every one may sit under his own vine and fig tree. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isa. 55:13.)

Taking a closer look into this period we discover that there will be no more sickness, and the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity. (Isa. 33:24.)

What a blessing it would be today if there was no more sickness. Can the people of today say: I am not sick? Let the rheumatic invalid and the consumptive answer that question. Let those that have cancer, dropsy, brights disease, heart disease, and high blood pressure give their testimony in regards to this matter. Regardless of our boasted scientific skill today in medicine and surgery, yet sickness and operations are the order of the day; and death on his pale horse is stalking throughout the land and taking a heavy toll every day.

There shall be but few deaths in the restored paradise and many may live throughout this entire period, and none perhaps will die under one hundred years. There shall be no more thence an infant of days; for the child shall die an hundred years old; but the sinners, being an hundred years old, shall be accursed. (Isa. 65:20.) There will of course be some temptation to sin; as there was in Eden, and if the sinner does not reform until he arrives at the age of one

hundred years, let him die, or as the prophet says it, let him be accursed.

Again we find there shall be no wars during this period. How do we know? Let the Prophet Isaiah answer this question: "And they shall beat their swords into plow shears, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.)

Oh, what wars, and multitudes of wars have devastated this world in the centuries of the past, and have drenched the earth in carnivals of blood. I predict that wars will not cease until this glorious time arrives.

At this very time that I am writing, Europe is on the threshold of another war. In Spain armies are on the move, sabers are rattling, airplanes are roaring over Madrid, and the entire world may be engulfed in another vortex of war.

The nature of the whole brute creation will be changed. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt or de-

stroy in all my holy mountain, saith the Lord. (Isa. 65:25.)

The wolf and the lamb do not get along very well together today, but then they shall become friends, and shall feed together. The wolf also shall dwell with the lamb, and the leopard shall lie with the kid; and the calf and the young lion and the fatlings together; and a little child shall lead them. The viscious animal nature will be so much taken out of these ferocious animals, and will be so tamed that a little child can lead them. And the cow and the bear shall feed: their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. (Isa. 11:6-9.)

We might quote scripture after scripture in describing this age, but I think I have given enough to convince the most skeptical

that the conditions here will be very much equivalent to the conditions that existed in Eden in the beginning of the inhabited world. Sinner do you wish to live in a restored paradise? If so you must be ready. Now is the time to prepare for an inheritance among the righteous.

I have now written the final article in this series, and have reached the final objective for which these messages were written. This remarkable and glorious era that I have described must come to a close. Many who read these articles wonder why the millinnium must close, and are inquisitive to know what will come next. So I have decided to write another epistle and explain why it must close and what is to follow.

Wawaka, Ind.

(To be continued.)

NO POPE BETWEEN GOD AND MAN

J. D. Brown

We have never been able to find anywhere in the gospel where Christ gave

the power of primacy to St. Peter. He did not once refer to himself as a Pope. He had no more authority than any other disciple.

Neither do we find where Peter gave the power of primacy to any other man. How can a cardinal of the church of Rome, who has not the authority of a pope, give to another person something which he does not possess himself? He can not.

Therefore, four or six cardinals can not create a new pope, in the true sense. The only thing they ever did do, or can do, is to appoint a man made Pope. Bishop Strossmayer said, "I have sought for a Pope in the first four centuries, and have not found him.

No Purgatory

In St. Matt. 16:16 it was St. Peter's confession of faith on which Jesus said He would build His church, not on St. Peter. Peter was a man, and according to the teachings of the Church of Rome, their church is built on man, and not on Jesus Christ. See St. John 3:3. A priest is of the earth. Let us turn to the Bible. The second chapter and the 20th

verse of Eph.

The church is built on the foundation of the apostles and prophets, Jesus Christ Himself the chief cornerstone. Also I Cor. 10:4, and the Rock is Christ, not St. Peter.

Here is proof of no purgatory between death and the day of judgment. II Peter 2:9. The Lord knoweth how to deliver the godly out of temptation, and reserve the unjust unto the day of judgment to be punished. Here St. Peter, an apostle of Jesus Christ states it very plain that there is no such place as purgatory for the repose of the soul between death and the day of judgment.

Thus, it will be seen that the teaching of the Roman Catholic church contradict the teaching of St. Peter when it accepts money for the repose of the soul. To do such a dishonorable trick is sin in itself for the Bible teaches that we must not take from nor add unto God's word.

In Acts 8:20-22 is farther proof that salvation cannot be bought with money. Peter said, "Thy money perish with thee, because thou has thought that the

gift of God may be purchased with money. Repent therefore of this thy wickedness."

In St. Matt. 19:24 Jesus said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." But how about the inconsistency of the Pope with his great wealth and electric railway costing more than three million dollars, while thousands of poor Roman Catholics are on relief?

Also St. Matt. 23:9, "Call no man father upon this earth; for one is your Father, which is in heaven." It contradicts the Bible to call the Pope holy. For there is but one holy, that is God our heavenly Father.

I Tim. 2:5, "For there is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all." No Pope necessary for salvation. I have failed to find any where in God's word where God ever authorized any man to stand between Him and man as a mediator. He hasn't as much as the power to settle difficulties in the church. Matt. 18:

15-18. Jesus here teaches, if we as members of the church are unable to settle our difficulties between ourselves, we should tell it unto the church. No, not to tell it to the Pope but unto the church.

But if he neglect to hear the church, let him be unto thee as an heathen man and a publican, Jesus said nothing about hearing the Pope, but we are to hear the church.

Verse 18. Whosoever ye (the church) shall bind on earth shall be bound in heaven. No not ye and the Pope, but the church, and whatsoever ye "the church" shall loose on earth shall be loosed in heaven. So we understand this is the work of the church. Not the business of the Pope.

There is no salvation after death for those who have not accepted Jesus as their savior. He that believeth on the son hath everlasting life, and he that believeth not on the son shall not see life, but the wrath of God abideth on him.

There is strong evidence from the word of Jesus that Peter never was a Pope.

Poplar, Mont.

HOW TO KNOW IF YOU ARE RIGHTEOUS

E. J. Reece

I would say it is to know the law of righteousness, and to know if you have complied with it. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) Verse 17 says, "For therein is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith."

The word "therein," denotes that in the gospel the righteousness of God is revealed (made known.). Paul in instructing Timothy said the holy scripture which is able to make thee wise unto salvation through faith which is in Christ Jesus. (II Tim. 3:15-17)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

David says, "The law of the Lord is perfect." So James understood it to be a perfect law of liberty.

This perfect law is for us to know and do. "The wisdom of the prudent, is to understand his way." (Prov. 14:8.)

Paul says, "Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:17.) And it is not only wisdom to know God's will, but to do it. Jesus said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man." (Matt. 7:24.)

"A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished." (Prov. 22:3.) "But be ye doers of the word, and not hearers only, deceiving your own selves." ((James 1:22.)) So to know right, and do right will make right, or righteousness.

The apostle John says, "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." (I John 3:7.) We learn of righteous people in Bible times and how they attained that state. Christ speak-

ing of Abel, calls him righteous Abel, (Matt. 23:35), and in Heb. 11:4, "By faith Abel offered unto God a more excellent sacrifice than Cain; by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."

So in order for one to know if he is living a righteous life he should know the law of righteousness, and examine himself and see if he is living according to the law of righteousness.

In the study of the lives of righteous men and women spoken of in the Bible, such as Abel, Noah, Joshua, Caleb, Samuel, Zacharias and Elizabeth, we are solemnly impressed of living right. Just as it is said of Abel that he offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of gifts; and by it he being dead yet speaketh,

It is said of Noah, after God told him to make an ark, and just how to make it, that Noah did according to all that God commanded him, so did he. (Gen. 6:22.)

Joshua made the decision

that he and his house would serve the Lord. (Joshua 24:15.)

Caleb, because he had another spirit with him and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. (Num. 14:24.)

Of Samuel it is said, if he had defrauded, oppressed or bribed any one he would restore it.

It is said of Zacharias and his wife, Elizabeth, that they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

There is a right way and a wrong way. The Lord demands of us to work righteously. In Acts 10:34-35 Peter says, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Sure we have a work to do here on earth, but to work right, and to work right is to work as God instructs, the only way to manifest our love to Him. Jesus says, "He that hath My commandments, and keepeth them, he it is that

loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." (John 14:21.)

If ye keep my commandments, ye shall abide in My love; even as I kept My Father's commandments, and abide in His love." (John 15:10.) "For this is the love of God that we keep His commandments: and His commandments are not grievous." (I John 5:3.) Not grievous to a regenerated person. Last but not least.

"But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." (I John 2:5.) Some day we will discern between the righteous and the wicked, between him that serveth God and him that serveth not. (See Mal. 3:18.)

Fairview, Mo.

NEWS ITEMS

WAYNESBORO, PA.

We, the Waynesboro congregation wish to announce an all day harvest meeting Sunday, August 1.

To this meeting we invite all who can to come, and especially the ministering brethren.

August 16th our revival begins, the Lord willing, with Elder J. P. Robbins the evangelist. To this meeting we extend a hearty invitation to all who can come.

We ask an interest in the prayers of the faithful in behalf of the church at this place.

Mae Tharp, Cor.,
R. R. 2, Waynesboro, Pa.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council Saturday, June 12, at 1:00 p. m. The meeting was opened by singing; Bro. Peter Lorenz then read Romans 12 and commented to same.

As our Elder Bro. Beery was unable to be present, Elder Lorenz had charge. All business that come before the meeting was very pleasantly disposed of.

We are looking forward to a series of meeting this fall with Bro. A. B. Rice as our evangelist. Our love feast will be held the first Saturday of October. We invite all who can to be present with us.

Iona Lantz,
Greentown, Ind.

GOSHEN, IND.

We held our quarterly council on Saturday evening, June 19th with our Elder Peter Lorenz in charge. After a hymn Bro. Lorenz read Gal. 6 and commented on same with prayer following. Not much business on hand at this meeting.

Our harvest meeting is to be held

August 22nd. Our communion to take place on Saturday at the close of our revival which is supposed to begin about October 17, the Lord willing, with Bro. A. B. Rice as evangelist. Let us pray daily for our revival that much good may be accomplished.

Our interest and attendance is growing for which we give God the praise.

Bro. Lorenz preached for us on Saturday evening on "Christ's Family," and on Sunday morning, "Lost Opportunities." May the Holy Spirit accompany these messages into well prepared soil.

Sarah E. Yontz,

1201 Chicago Ave., Goshen, Ind.

BRETHREN, MICH.

The Pioneer congregation will hold a two weeks' series of meetings beginning the first Sunday in August. Bro. Peter Lorenz of Plevna, Ind., will conduct these services. A cordial invitation is extended to all who can come and be with us at this time. Come and worship with us here in Michigan.

D. E. Bussear, Cor.

SWALLOW FALLS, MD.

We were much pleased to have our presiding Elder, Bro. L. B. Flohr and wife, stop with us on their way home from General Conference from June 4th to 6th. While with us he preached three inspiring and uplifting sermons. One sister called for the anointing. We were also made to rejoice when two young men made application for baptism

and were baptized.

On Monday evening, June 6th we had our council. Bro. Flohr presiding. We were sorry to lose one young brother through disobedience to the church. May the Lord touch his heart and cause him to see the error of his way. Arrangements were also made for a series of meetings some time in August. Further announcements will be made later.

Pray for us that the Lord's work may prosper at this place.

Ruth Snyder, Cor.

DALLAS CENTER, IA.

Our Elder, Roscoe Royer, returned after spending the winter months in California, to find the activities of the church had been very ably carried on by his co-helper, Elder J. M. Hawbaker.

We have recently had cause for rejoicing when six precious souls were added to our membership. Five of the number were admitted on former profession and one by Christian baptism.

Our love feast on June 5-6 was well attended, with several visiting members present, also Elder O. T. Jamison of Quinter, Kans., who officiated at the Lord's feast.

C. R. Gehr, Cor.

PLEASANT RIDGE, OHIO

We surely have enjoyed another spiritual feast here at this place. June 6th, Elder B. E. Kesler and family of Poplar Bluff, Mo., came into our midst. Bro. Kesler conducted a week's meeting for us, with good attendance and a splen-

did interest each evening. As a result of his efforts two boys came forward to stand for their Master.

At the close of our week's meetings we held our love feast, June 12th. Saturday morning Bro. Theo. Myers preached, in the afternoon Bro. B. E. Kesler preached. Following the afternoon service the two boys were baptized.

In the evening we met at 8 o'clock to partake of the Lord's supper with 120 or more surrounding the tables. Visiting ministers present were: Bro. Benjamin Lebo of Carlisle, Pa.; Bro. Theo. Myers of North Canton, Ohio; Bro. Ira Butts of Blissfield, Mich.; Bro. Harry Gunderman, Vienna, Va.; Bro. D. W. Hotetler of North Manchester, Ind.; Bro. John Sponseller of Sherwood, Ohio; Bro. Jake Flory of Defiance, Ohio; Bro. Clyde Miller of Bryan, Ohio; and Bro. B. E. Kesler officiated.

Sunday morning Bro. Ira Butts and Bro. Theo. Myers talked on the Sunday school lesson, after which Bro. Benjamin Lebo preached.

At noon dinner was served to over 200 people.

We met again in the afternoon at 2 o'clock when Bro. B. E. Kesler gave his farewell address.

The members of this place feel very greatly built up and encouraged by these meetings, and for the wonderful messages our dear brethren brought forth, we feel our Christian duties and responsibilities greater than ever before.

We wish to thank one and all for your presence during our meetings, especially the ministering brethren, and heartily invite all to come again.

We ask an interest in the prayers

of all God's children.

Mary Miller.

ENGLEWOOD, OHIO

We met at this place in regular quarterly council on June 28th at 1 p. m. The membership was fairly well represented and all business was taken care of promptly.

The Lord willing we expect to begin a series of meetings on August 22nd with Elder A. B. Rice of Maryland, in charge. On August 26th we expect to have a joint harvest meeting for this section. Our communion service as usually is to be held on the fourth Saturday of October. The date this year is the 23rd and we have an all day meeting.

To these services all are invited so make plans to enjoy some of these good things with us.

A. J. Brumbaugh, Clerk.

BUILDING A TEMPLE

A teacher builded a temple

With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.

None praised her unceasing efforts,
None knew of her wondrous plan;
For the temple the teacher builded
Was unseen by the eyes of man.
And the temple the teacher builded,
Will last while ages roll
For that beautiful unseen temple
Was a child's immortal soul.

Selected—Lizzie Hummer.

That which is highly esteemed among men is abomination in the sight of God.—Luke 16:15.

THE STARS

When we look up into the clear sky at night, we see many thousands of beautiful stars, which sparkle and shine, and give some light by which we may see to walk. Here is a poem of the stars:

No cloud obscures the summer sky,
The moon in brightness walks on high,

And, set in azure, every star
Shines, a pure gem of heaven, afar!

Child of earth! Oh! lift thy glance
To yon bright firmament's expanse;
The glories of its realm explore,
And gaze, and wonder, and adore!

Doth it not speak to every sense
The marvels of Omnipotence
Seest thou not there the Almighty's
name

Inscribed in charaters of flame?

Count o'er those lamps of quench-
less light,

That sparkles through the shades
of night;

Behold them—can a mortal boast
To number that celestial host?

Mark well each little star, whose
rays

In distant splendor meet thy gaze;
Each is a world by God sustained,
Who from eternity hath reigned.

What then art thou, oh! child of
clay!

Amid creation's grandeur, say?
E'en as an insect on the breeze,
E'en as a dew-drop, lost in seas!

Yet fear you not? The sovereign
hand

Which spread the ocean and the
land,

And hung the rolling spheres in air,
Hath e'en for thee a Father's care!

OBITUARY

Emery David Fiscel, son of Bro. Roscoe and Sister Beulah Fiscel, was born June 21, at 5:40 a. m., living only nine hours. The little darling opened his eyes just long enough for the fond parents to get a glimpse, then went away to the glory world, leaving them saddened and disappointed.

Wherefore should I make my moan,
Now the darling child is dead?

He to rest is early gone,

He to Paradise is fled;

Never shall return to me

He hath taken him away,

From my bosom to His own,

Surely what He wills is best

Happy in His will I rest.

Faith cries out, "It is the Lord"

Let Him do what seems Him good

Take the child no longer mine,

Thine he is forever, Thine.

Funeral services at the home
June 22nd at 10 o'clock, conducted
by Elder O. T. Jamison. Text:
Luke 18:16, selected by the mother.

Sister O. T. Jamison, Cor.

GREAT GIFTS

To cheer the world when things
went wrong

And nothing seemed worth while,
To help to lighten life's hard load,
God made a pleasant smile.

To still the pain of aching hearts
Too hurt and sore to weep,

To dull the throng of memories,
God made a dreamless sleep.

To share life's joy or sorrow,

Whichever fate might send

To help him in an hour of need

God made for man a friend.

There are many disappointments upon earth, but none more severe than to be disappointed in one's friends. Yet one must be prepared even for that. We are to put no trust in friends save the Friend that sticketh closer than a brother. Read Job 6.

ADULT SUNDAY SCHOOL LESSONS

July 4—II Kings 2:1-25.
 July 11—II Kings 4:1-37.
 July 18—II Kings 5:1-27.
 July 25—II Kings 6:1-23.
 Aug. 1—II Kings 11:1-21.
 Aug. 8—II Kings 17:1-23.
 Aug. 15—II Kings 19:1-37.
 Aug. 22—II Kings 20:1-21.
 Aug. 29—II Kings 22:1-20.
 Sept. 5—II Kings 23:1-28.
 Sept. 12—I Chron. 13:1-14.
 Sept. 19—Ezra 3:1-13.
 Sept. 26—Ezra 4:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

July 4—The Early Life of Moses.
 Ex. 2:1-10.
 July 11—The Burning Bush of
 Horeb. Ex. 3:1-14.
 July 18—Moses and Aaron Before
 Pharaoh. Ex. 7:1-25.
 July 25—The Passover Night. Ex.
 12:1-36.
 Aug. 1—Crossing the Red Sea. Ex.
 14:5-31.
 Aug. 8—Manna in the Wilderness.

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Ex. 16:1-31.

Aug. 15—The Ten Commandments.
 Ex. 20:1-23.

Aug. 22—Aaron and the Golden
 Calf. Ex. 32:1-24.

Aug. 29—The Tabernacle in the
 Wilderness. Ex. 40:17-38.

Sept. 5—The Spies and the Prom-
 ised Land. Num. 13:17-33.

Sept. 12—Troubles in the Wilder-
 ness. Num. 20:1-13.

Sept. 19—The Serpent of Brass.
 Num. 21:1-9.

Sept. 26—How God Honored Moses.
 Deut. 34:1-12.

BIBLE MONITOR

Vol. XV

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No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FOLLOWING JESUS

If we ever expect to experience that fellowship and close communion with our Maker which we so much desire then certainly it will be when we comply with what the scriptures teach in every respect in this matter. Faith in God and obedience to His will are essentials and will bring us results. Knowing this we should yield our lives completely in our quest for lasting peace and happiness, "because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.)

Jesus at one time said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) It is evident from this distinct assertion that there is no means

whereby the human family can approach unto God save through Jesus Christ the Lord. Many have tried other methods but all such efforts result in complete and humiliating failures. On the other hand, we have knowledge of many who have sought the Father through Jesus the Christ and have attained that close fellowship and intimate association that brings peace and happiness to the soul. Such evidences about us should serve to increase our faith in the Christ and cause us to be more zealous in his service.

Since Jesus is the one then that is worthy and able to lead us into closer communion with our God, let us hear what he says regarding this matter. "Then said Jesus unto His disciples, if any man will come after Me, let him deny him-

self and take up his cross, and follow Me." (Matt. 16:24.) This is another distinct assertion that we dare not ignore. The way of approach to the Father is unquestionably through "self denial and cross bearing," it was the way that Jesus went, and it is the way that great multitudes have found peace with God since the time that Jesus went back to the Father's house. Many of our loved ones have trod this path and have gone to their reward, and it is with joy that we press on in spite of all our difficulties, with fond anticipation of that glorious reunion in the Father's house in a few more years, if we are faithful. Praise God! The way of the cross leads home.

When we insist on self denial and cross bearing there are those who say it is too hard to live such a life, but friends, this is untrue; it may appear hard to those who are not converted but the grace of the Lord is sufficient so that his people can, like the apostle Paul, "run their course with joy." Following Jesus is not as hard as failing to follow him is; "The way of transgressors is hard." (Prov 13:15.)

We need not question what Jesus meant when He spoke about self denial and cross bearing as it is plainly revealed in His life and teachings what He meant. Our Maker knows what is best for us so he has revealed to us how we should live in this world. Jesus gave us an example of this life and we have a complete standard of life for us in the New Testament. This standard of life is contrary to the desires of the flesh therefore it is a cross to us. We are to deny ourselves those things that appeal to the carnal nature, the things that lead us down and away from God. The lust of the flesh, the lust of the eyes, and the pride of life, these are the things that war against spirituality and dare not be indulged in if we would live acceptable lives in the sight of our God.

If we follow the life and teachings of Jesus it will separate us from all the vain and sinful follies of the world. It will lead us to the place where we have no desire to be conformed to this world in its vain and foolish practices, nor to participate in its sinful ways. This kind of a life is not popular and

worldly minded people look upon all who embrace it with scorn and contempt, and thus the followers of the Christ become the object of ridicule and persecution. This is the cross that we must bear if we would walk in the footsteps of our Savior. Listen to the invitation that Jesus gives us: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.) The way that leads us up to God is a way of meekness, humility and dependence upon God. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." (I Peter 5:6-7.)

WE MUST OVERCOME THE WORLD

J. H. Beer ,

(I John 5:1-5) Whosoever is born of God over-

cometh the world. The power of sin is all about us; the influence that operates toward evil, and makes the commandments and purposes so greivous to society. Whosoever believeth that Jesus is the Christ is born of God, this implies that when we believe God, we love Him and obey His commandments. The prince of this world has much to do with the evil powers. (Eph. 2:2.) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

According to this scripture it is the evil one that is leading men and women to disobey God. The world is our foe. We must fight against the evils in it. We must contend till we overcome or it will overcome us. (I John 2:15) "Love not the world, neither the things that are in the world. If any man loves the world, the love of the Father is not in him." We must break loose from the world's evil customs. (James 1:27) "Pure religion and undefiled before God and the Father, is this: to visit the fatherless

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and widows in their affliction, and to keep himself unspotted from the world."

We maintain our freedom to obey a higher master in all things, we are not enslaved by dread of poverty, greed or riches, official command, personal ambition, love of honor, fear of shame, or force of numbers, we are raised above circumstances, and find our happiness in invisible things; thus we overcome the world. (II Cor. 4:7-10,

14-16), We are above the spirit and example of the world. We are crucified to the world, and the world is crucified to us.

(Gal. 6:14) But God forbid that I should glory, save in the cross of our Lord Jesus Christ. We get our instructions from the Lord and his word, not from human sources. (The conquering nature.) Whatsoever is born of God, this nature alone will undertake the contest with the world, this nature alone will continue it, all else wearies in the work. This nature is born to conquer. God is the Lord, and that which is born of Him, is royal and ruling. It is not an amendment of the former creation. It is not even a new creation without relationship to its creator; but it is a birth from God, infusing similarity of nature, and conferring rights of heirship.

The Creator cannot be overcome, nor those born of Him, Jesus the first born, never was defeated, nor will those conformed to Him fail of ultimate triumph, the holy spirit in us must be victorious.

(John 4:4) "Ye are of God, little children, and

have overcome them: because greater is He that is in you than he that is in the world." (V. 5) "They are of the world therefore speak they of the world, and the world heareth them."

Our conquering weapon, even our faith. The mystic union to Christ which grace has wrought in us, resting in Jesus we overcome the world. The sanctifying communion which we enjoy with the unseen God, in these ways faith operates toward overcoming sin.

(Rom. 6:12.) 'Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof.' (II Pet. 2:19) "While they promise them liberty they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."

Do not think heaven can be gained without resisting evil. (James 4:7) "Submit yourselves to God, resist the devil, and he will flee from you."

Denton, Md.

If we could be as firm with ourselves as we can be with other people, what an improvement it would be.—Arlo Bates.

PEACE

D. W. Hostetler

(Since I was unable to deliver the sermon I had been asked to give on Tuesday evening at the General Conference, I have prepared some of my thoughts for the readers of the Monitor.)

It is of infinite importance that we live for the best things. We cannot afford to come short of the very best. No one who even wants to live for the best can possibly condone war. War never settled anything.

Peace brings confidence, harmony, mutual concern, and good will. Where peace rules, people live for each others' good and to enhance each other's happiness.

Isaiah 9:6 says, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." The titles applied to Christ in this prophecy show Him greatness. If He is the Prince of Peace and the government is upon His shoulder, that government is one of peace. In John 18:

36 Christ says, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but my kingdom is not from hence." Christ's kingdom is not of the world, but His kingdom is a kingdom of peace. And as long as the kingdoms of this world crowd out the Prince of Peace, they will never have universal peace. In John 14:27, Jesus says, "Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you."

The world endeavors to bring peace through carnality. Jesus Christ brings peace through love. It is true that the peace Jesus gave to the world is the reconciliation with God, through the death of Christ. But if the rulers of the nations of the world accept Jesus Christ, the Prince of Peace and allow Him to rule their lives, war will cease.

Consider these two things: "Love thy neighbor as thyself," and "Do unto others as you would have them do unto you." If the nations of the world would

just do these two things, this would be a happy world to live in. These two weapons would be very fine weapons by which to conquer the enemy. Paul one time said, "The weapons of our warfare are not carnal, but are spiritual." Spirituality means love, kindness, compassion, good will, mercy, long suffering, pity, endurance. John taught this lesson when the soldiers said, "And what shall we do?" John's answer was clear cut and needs no argument, and his teaching strikes the key note of peace. Jesus' teaching on the Mount brings the great doctrine closer. He told us to love our enemies, bless them that curse us and persecute us, and do good to them that hate us. Paul in Romans 12, teaches that we should not be overcome with evil, but to overcome evil with good.

So the Dunkard church has always stood for peace, peace with God, the church, and the community. It has always been opposed to carnal war. It is the business of the church to cry out against war and ever hold to the message the angels announced, "Glory to

God in the highest and on earth peace, good will to men." The good news the angels announced should fill and thrill our hearts and souls, so that we will be true representatives of the Prince of Peace.

Non-Swearing

Swearing is a careless, blasphemous use of the name of the Divine Being. But what about the civil oath? Since there are those who have conscientious scruples against taking an oath, the law allows them to make a simple affirmation, to maintain, declare, allege, assert, or state.

But it is claimed by some that the Bible gives liberty to swear when one is called into court as a witness. It is stated in Matt. 5, "Thou shalt perform unto the Lord thine oaths," and in Deut. 7:13, "Thou shalt fear the Lord thy God and serve him, and shalt swear by His name." Here, swearing (whatever it was then) is associated with the fear of the Lord. But Paul in Rom. tells us, "For sin shall not have dominion over you: for ye are not under the law, but under grace." So Jesus in His great teaching says,

"But I say unto you, swear not at all; neither by heaven: for it is God's throne; nor by the earth: for it is his footstool; neither by Jerusalem: for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; nay, nay: for whatsoever is more than these cometh of evil." The teaching of Jesus prohibits swearing under any condition or considerations.

In James 5:12 we read, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea and your nay, nay; lest ye fall into condemnation."

This teaching of the scripture is disregarded by many Christian professors and even churches. Slang and profanity are popular everywhere. It is on a common level with cigarette smoking and beer drinking—things that are being done everywhere by the worldly; but under the teaching of the scripture, all these things go down in damnation.

Non-Secrecy

The Dunkard church does not affiliate with secret oath-bound orders. This has been the position of the church from her beginning. In 1804 the General Conference passed the first decision against secret orders. And since that time, there has been a multiplicity of lodges and other benevolent orders come into existence. Sam Jones one time said that the Mooses, the Elks, and Eagles had organized, and that he was expecting the crows, the hawks, the owls, and the buzzards to organize next.

Jeff Ray of Fort Worth, Texas, in a book called "The Highest Office" in which he deals with the ministry, he said, "I see no good reason why any minister or any other church member should belong to any lodge." That is what the Dunkard Brethren think, for in the gospel of Christ, we have a system of teaching that is perfect. It controls life socially, morally, physically, economically, spiritually. The church stands for all this teaching of the New Testament. It would be decidedly inconsistent to join a lodge to get something the

church already has. And in the church it is free.

Jesus Christ spoke openly to the world, and His teaching was not in secret, behind bolted doors. He did not put his disciples under an oath never to reveal His teaching, but said, "Freely ye have received and freely give."

In II Cor. 6:14, we have a text direct to the point. "Be ye not unequally yoked together with unbelievers." In the lodge there is union among the members, be they good, bad, believers, unbelievers, or of any other kind.

Jesus said, "Let your light so shine that men may see your good works, and thereby glorify your father which is in heaven." The light is reflected in good works. So Jesus teaches us not to put the light under a bushel and if He lived today, He would probably not add bolted doors and keep it secret, but put it on a candlestick so it may give light to all the good things in Jesus' teaching.

The Simple Life

Plainness, freedom from artificial ornament, simplicity of dress, of style, of language and writing (Win-

ston) Godly, simplicity, in scripture, in faith, open profession and practice of evangelical truth with a view to glorify God is nothing but a life of simplicity. Jesus Christ in His great prayer in John 17 thanked the Father that He had given Him the disciples, that He had taken them out from the world and that they were His. He prayed the Father not to take them out of the world, but that He should keep them from the evils of the world. Again we read that Christ gave Himself for our sins that He might deliver us from this present evil world. These texts do teach a very definite, separate, simple life. The properties and qualities that go into the making of the Christian life are very definite and different from the things that go to make up a worldly life. For that reason, Paul says, "And be not conformed to this world." That means the Christian will not do anything the world does if it is wrong.

Peter says, "As obedient children, not fashioning yourselves according to your former lusts in your ignorance." A principle is stated

here—not to conform to the world, but to conform to that system of teaching that will transform the life so it will prove what is the good, acceptable, and perfect will of God. (Suggested reading: I Tim. 2:9-10; I Peter 3:3-5.)

To conform to the teaching of the scripture as it pertains to the simple life is to make our lives like His pattern or standard.

Read more on this subject by such past and present leaders as D. L. Miller, R. H. Miller, D. Hays, I. J. Rosenberger, and others—H. C. Early, J. W. Lear, Otho Winger, and you will be more than ever convinced that the position as outlined by our General Conference is right. And may we ever maintain the standard of the simple life.

The authors referred to above is of their writings twenty five or more years ago.

North Manchester, Ind.

It is surprising to observe how much more anybody may become by simply being always in his place.

Thou shalt love thy neighbor as thyself.—Lev. 19:18.

NO CLOAK FOR SIN

E. J. Reece

The above words are recorded in the gospel by John, (John 15:22.) Christ speaking to the apostles said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin."

The marginal for "no cloak" is or excuse, which means you are now responsible, accountable for your sins. My object of saying something on this subject is, too many seem to think they will get by on ignorance, which the word of the text will not allow. Christ has spoken to us, as well as to them, we have his word as well as they.

That word of faith did not cease to whom it was directly spoken. Paul asks the question, "Have they not heard?" Yes, verily, their sound went into all the earth and their words unto the ends of the world. (Rom. 10:18.) In Colossians 1:23, we read the gospel was preached to ever creature under heaven, and under the blessings of God it has been handed down to us, so

we are responsible. Yes, the Lord has spoken to us, will we hear? We have the opportunity to know, do we try to know?

It is very evident that many do not want to know; Jesus says every one that doeth evil hateth the light, neither cometh to the light, lest his deeds reprove him. (John 3:20.)

In Matt. 23:37 Jesus says, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Note the point, Jesus says, "I would, and ye would not."

Jesus says come unto Me all ye that labor and are heavy laden, and I will give you rest. (Matt. 11:28.) And ye will not come to me, that ye might have life. (John 5:40.)

The scriptures show that the right way is opened up to all, by the Lord, with power of choice, power to choose the good and refuse the bad. Hence responsible, accountable for how we do—no cloak or excuse for our sins. Man

has to put forth some effort then God will help him.

“Resist the Devil and he will flee from you. Draw nigh unto God, and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts ye double minded.” (James 4:7-8.)

The only safe way when the Lord speaks, is to find out what the Lord would have him do. The perfect law of liberty will tell. Do as Paul did, get into the faith by hearing the word, then keep the faith, and die in the faith, and all will be all right. Amen.

Fairview, Mo.

THE CHRISTIAN WARFARE

Vernie Diehl

“Be strong in the Lord, and in the power of His might.” (Eph 6:10.) In Eph. 6:13-18, we find the armour of God for the Christian and the whole armour must be put on, not a part. There is no protection for the back, for the Christian is never to retreat. “Straight is the way and narrow is the road, brother and sister there is no other

mode.” The method of the warfare is prayer.

There are two things about the Christian life to remember, there are many enemies; we are not going to be carried to the skies on flowery beds of ease. The whole teaching of the New Testament is that we are to endure hardness as good soldiers of Jesus Christ. The believer must take the whole armour of God or he will not be able to stand in the evil day nor receive the peace which is the believer's through Jesus Christ.

There is too much preaching and teaching that tend to lead the people to believe the Christian warfare is easy. The cross is still the Christian's burden. One enemy in Christian warfare is ignorance of the Bible—with so much social and moral religion this is not getting any better.

Unbelief is an enemy, this comes through lack of faith. There is opposition, and counterfeiting, too many substitutes offered for the gospel. Unto him that believeth all things are possible—living faith is the gift of a living God. Every one living is under the influence and control of either

God or Satan, there cannot be a middle ground.

In many places the work of God is dragging—great effort is put forth to work up and create success in the Lord's work, emphasis is put upon organization and efficiency, success cannot be worked up by man made schemes. True interest in the Lord's work is that which seeks to promote His glory, to spread His truth, and that seeks the salvation of lost souls. It is work done that measures up to spiritual and scriptural standards. Fighting the Christian warfare is not merely signing a card, rising to our feet, helping with fancy music or classical singing, preaching by telling jokes, relating silly sensational stories, or fables; nor organizing of fairs, festivals, bazaars, entertainments or partaking for the sake of raising money for the church, and to keep the young folks together.

God's equipment is to be used with carefulness. The spiritual warrior is to watch lest he meet the enemy without it, or neglect using any part of it. The Christian is to be active in encouraging every good work,

and in fighting every evil. The devil is active, so should Christians be in Christian warfare. By word, by act, we are to be forever against evil. There is no cessation in this warfare. Put on the whole armour of God, be strong, fight the good fight, so we can say as Paul, I have fought the good fight, there is laid up for me a crown of righteousness.

Nokesville, Va.

VOICES CALLING

Ida M. Helm

"My sheep hear my voice, and I know them, and they follow me."

Jesus is my Shepherd, my Savior and yours. How thankful we should be that we have the privilege of claiming Him as ours, and that He is interested in us, not only for our sake, but for "His names sake."

There is no other true shepherd. There are false shepherds with blinded eyes and subtle persuasive voices they call to us through the voice of the world in the church and tell us we may live for self gratification.

We may hang Christ on one shoulder and carry the world on the other and go to heaven at last, but it is a deceptive way, it will lead to destruction.

The orientals have a story which describes an enchanted hill. At the top of the hill there was concealed an object of incalculable worth. Whoever might climb to the top of the hill without looking behind him would be given the priceless treasure; but whoever ventured to secure the prize was told that if he looked backward he should be instantly changed into a stone. Many an aspiring youth started up the hill eagerly seeking the prize. The adjacent groves were filled with melodious voices, and with birds of sweetest song. Their bewitching strains followed each youth as he ascended, until he suffered his curiosity to restrain his hopes and fears. He turned his head and looked back and was instantly changed into stone. Therefore the hillside was covered with stones.

To every person life is a hill filled with thousands of enchanting voices, but the good Shepherd has marked

out a path over which he leads his sheep. If they keep their eyes on Jesus and never look toward the world with its tinkle and show and jazz, but keep close to Christ he will lead them safely on till they "win the prize of the high calling of God in Christ Jesus."

Jesus says, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62.) If we are reluctant to leave the things of the world, if we have a divided heart we will come short of salvation. Christ will have the whole heart or none of it. Through looking back, compromising with the world. The enchanted hill, which is the world through which we must all pass, and through which millions have passed, is strewn with numbered victims.

Every day our Shepherd calls to each one of us. It is his desire that we faithfully perform our humblest duties in life. To the faithful over small things God gives revelation and calls them up higher and to greater things.

God knew where Adam and Eve were trying to hide

themselves, and His voice reached their hiding place. He knew what they had done. He saw Elijah putting himself under the juniper tree and praying for his life to be taken away, and God's voice reached Elijah's ears, "What doest thou here Elijah?"

Moses, the brilliant learned man was filling an humble position in caring for his father-in-law, Jethro's flocks when he saw a thorn bush aflame with fire. He was intent on knowing its meaning. He went to look at the burning bush and lo, it proved to be a meeting place with God! God spake to him out of the burning bush and sent him to greater work. Today he says, "Be still and know that I am God."

He speaks personally to each one of us. I believe that if we were more intent on hearing God's voice and obeying his word we would hear Him speak often to us out of the ordinary duties of life. His promise to Moses was "Certainly I will be with thee." To us, he says, "Lo, I am with you always." If we would listen more intently for his voice, oh how many glorious meet-

ing places with God we would have.

Elijah at Horeb learned a lesson that God gave for all people of all time. It's not in the earthquake and fire, it's not in the bustle and tinsel and gaudy show and gaiety of this world that God calls to us, but he speaks to us in the quiet and powerful influence of the Spirit and thus he speaks to every person born into the world.

Man's ways may be noisy and blustery and studied for show, but God's ways are lowly and humble, His voice is gentle and quiet, a soft, still small voice. That tranquil, penetrating voice spoken by Jesus our Savior has been far more powerful than any earthquake or flood, or fire or war cry, or council of kings. It speaks today as gently and plainly and powerfully as ever.

Kings decrees and floods and earthquakes may frighten us but they can never make us holy, they can never make us children of God.

Paul says in I Cor. 15:8, "If the trumpet gives an uncertain sound who shall prepare himself to the battle." It would be bad enough in

war, but if the uncertain sound come from within the church what a heart rending confusion it makes. When God spake to Moses out of the burning bush, it was not Moses with God's help that was to deliver Israel, but God with Moses as His willing instrument. Not I, nor you, with God's help is to live my life and yours but God working in and through you and I. God working in us makes possible the impossible both in personal holiness and active service.

If we trust and obey God every day this saying is true of us: "Thou camest not to thy place by accident; it is the very place God meant for thee."

If the good Shepherd leads us over rocky, sun-scorched ledges and desert wastes, it is not because He wishes us to suffer but He leads us over the path of tribulation because it leads to the green pastures and beside still waters, to the priceless treasure—the eternal weight of glory. No harm can come to us when we follow the voice of the good Shepherd, He has passed over the way before us, He knows the way and He

knows all the snares and pitfalls and He is with us, it is perfectly safe.

The voice from the lips of Calvary's Lamb calls to each one of us to take up our cross daily and follow him. The path over which he leads, the way of the cross is inevitable. Hear His voice, "Whosoever doth not bear his own cross, and come after me, cannot be my disciple." (Luke 14:27.) The path of the cross was inevitable for Christ. He said the "Good Shepherd must lay down his life for the sheep to bring them back to God."

The way the Lamb traveled His followers must travel over. Alas! How many today hear the voice of Calvary's Lamb, "Take up thy cross and follow me," and ignore it. Jesus knew before hand the offense the message of the cross would bring, and he told us that it is inevitable. The enemy and deceiver of men will encourage preachers to preach all they please about Jesus Christ if they will just leave out the cross. He would try to delude people from accepting the atoning blood Jesus shed on the cross, but

it separates us from the world and is inevitable.

R. 2, Ashland, Ohio.

A FEW REFERENCES

If we expect to make heaven our home we must observe all things that we are commanded to do.

1. Faith importance. Heb. 11:6; Mark 16:16.

2. How it comes. Rom. 10:17.

3. Repentance. Matt. 3:2; Mark 1:15; 6:12; Acts 2:38; 3:19.

4. Baptism design. Mark 1:4; Luke 3:3; Acts 2:38; 22:16.

5. Where administered. Mark 1:5-9; Matt. 3:6; John 3:23; Acts 8:38.

6. A burial. Rom. 6:4; Col. 2:12.

7. A washing. Acts 22:16; I Cor. 6:11; Heb. 10:22; Eph. 5:26.

8. Entrance in one body. Matt. 28:19; I Cor. 12:13; Gal. 3:27; Eph. 4:4-6.

9. With laying on of hands. Acts 8:17; 19:6; Heb. 6:2.

10. Laying on hands in ordination. Acts 6:6, 13:3; I Tim. 4:14.

11. Feet washing. John 13:4-17; I Tim 5:10.

12. Lord's supper. Matt. 26:21-23; Mark 14:18-20; Luke 22:20; John 13:2, 4, 26, 28, 30; I Cor. 11:20, 21, 25.

13. Communion. Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; I Cor. 10:16; I Cor. 11:23-25.

14. Time of supper and communion. Matt. 26:30-31; Mark 14:26:27; John 13:20; Acts 20:7-11; 1 Cor. 11:2-3.

15. Holy Kiss. Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; I Peter 5:14.

16. Anointing the sick with oil. Mark. 6:13; Jas. 5:14.

17. Going to law. I Cor. 6:6-7.

18. Oaths prohibited. Matt. 5:33-38; James 5:12.

19. Non conformity. John 17:15-17; Rom. 12:2; I Cor. 10:6; Eph. 4:17; Col. 3:2; I Pet. 4:3-6; I John 2:15-17; III John 11.

20. Non-resistance taught. Matt. 5:38-48; Luke 6:30; I Cor. 4:12-12; Rom. 12:20.

21. Secret oath bound societies prohibited. Luke 12:2; II Cor. 6:14-18; Jas. 5:12; Matt. 5:34; Mark 4:21-22; Luke 8:16-17.

22. Love to brethren enjoined. John 13:35, 15:

12-17; Col. 3:14; II Thes. 4:9; I Pet. 1:22,; 4:8.

23. Love to all required. Matt. 5:44, 7:12, 19:19, 22:39; Luke 6:31-36; Gal. 5:14.

24. Church government. Matt. 18:15-20.

25. Qualification of bishops, deacons and their wives. I Thes. 3:1-13; Titus 1:6-6.

26. Directions to women. I Pet. 3:1-5; I Tim. 2:9-10; Titus 2:3-5; I Cor. 14:33-35.

27. Covering for the heads of women. I Co. 11:5:13.

28. Installation. I Tim. 4:14; II Tim. 1:6, 2:7; Acts 16:4; II Cor. 8:4; Gal. 2:9.

29. How we should pray. Matt. 6:9-13; Luke 11:2-4.

30. If ye keep my commandments ye shall abide in my love even as I have kept my Father's commandments and abide in His love. John 15:10.

O vain man, be not deceived, God is not mocked; for what soever a man soweth, that shall he also reap. Gal. 6:7.

Isaiah B. Crumrine,
Wenatchee, Wash.

What men call accident is the doing of God's providence.—Bailey.

WILL A MAN ROB GOD?

Ruth Snyder

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said wherein shall we return.

Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. (Mal. 3:7-9.)

The moral and professing Christian people of to-day read with awe of the advancing crime and robbery, not only of money and valuables, but of kidnapping of children and also grown ups. They think of the cruelty of robbery in the natural way and forget to think they in turn are robbing God, the mighties being in earth, hell or heaven. We are told not to fear so much those that destroy this body, but rather fear those that destroy both soul and body in hell.

Yes, man has robbed

God. But God has been very merciful to us indeed. He has provided us with something to eat and wear and shelter to keep us from the storm. He causes the rain to fall and the sun to shine on the just and unjust, yet people (and more as time goes on) are forgetting to give God what he has requested in exchange for His blessings, hence robbing God.

When Sunday comes they get in a fine, or maybe not so fine, automobile and go probably for miles to a big dinner or maybe to some gathering rather than to go a short distance to church to worship their Creator, or if they don't go somewhere else they will stay home and listen to a good (?) sermon over the radio where they miss the collection and still think that fills the bill. Do you think God is pleased with that? Surely not, for He says to neglect not the assembling of yourselves together in the manner that some are. He sees that we have in our reach the necessities of life and then expects a part of our earnings in exchange. After all, it all belongs to God, and us too, because we ourselves

are not our own, for we were bought with a price. We belong to God the Creator of all things. Why then should we want to be disobedient to our Lord and Master?

People will adorn themselves in all the gaudy attire that money can buy and be proud of it. But God hates even a proud look. Another way to rob God by adorning our bodies in that which is not pleasing in the sight of God, hence making it an unfit temple for the indwelling of the Holy Spirit.

I could go on and on naming ways and means by which man is robbing God, but hardly think it necessary so I am going to mention the last and worst of all: that of robbing God of the souls of men.

We may send our own soul to everlasting punishment, but woe unto the deceiving man or woman that leads not only their own soul, but others to destruction. It is bad indeed to murder the natural man, but worse to turn a righteous man to an unrighteous one, thus causing him to be destroyed in fire and brimstone. A sad picture in-

deed.

Let us be on guard against these deceivers, for they often come to us in sheep clothing or robes of righteousness. Christ said in Matt. 23:27-28, "Woe unto you Scribes and Pharisees (forms of religion in Christ's time) hypocrites! For ye are like unto whited sepulchres which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness, even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

"Behold I come quickly: hold that fast which thou hast that no man take thy crown. (Rev. 3:11.) So dear Christian, let us be careful that we let no one rob us of our crown.

God has gone from the people, but as always a merciful God. He promises that if they return to Him He will return to them. Now to those that are out of Christ's sheepfold, won't you as God's dear and obedient children come to him and say, "Thou art the potter, I am the clay, mould me and make me after Thine own way," before it

is everlastingly and eternally too late?

Let us judge ourselves and see what the Lord will give us when He comes. "For behold the day cometh, that shall burn as an oven; and all the proud, yea; all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." (Mal. 4:1-2.)

Let us not rob God of that which he has required of us, but let us lay up treasures in heaven where moth and rust does not corrupt nor thieves break through and steal, is my prayer.

R. 1, Oakland, Md.

Stay with the Lord—The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.—II Chron. 15:2.

CHRIST THE TRUE VINE

D. M. Click

John 15

This season of the year, is when we who grow grapes do our pruning. Christ says, My Father is the husbandman therefore the Father represents the man who prunes the vine. "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it that it may bring forth more fruit."

By nature we prune off the dead branches or the diseased part of the vine so that the part that is still full of life and has plenty of sap will grow and bring forth to to repay the nurseryman for his work.

So spiritually the Father purgeth His live members in the fold so as to make each of us more spiritual that we may be active in the Christian service and day by day strive to be living epistles read and known of all men, so that our Father in heaven may be glorified.

Dear brethren and sisters, are we as careful in pruning off the unfruitful branches

as we should be, some who claim to be true Christians wear jewelry, rings, neckties and other appendages which only are following worldly fashions; unfruitful branches I would call them.

"Love not the world neither the things that are in the world, if we love the world, the love of the Father is not in us. Come out from the world and be ye separate sayeth the Lord, and I will be unto you a Father and ye shall be my sons and daughters, sayeth the Lord Almighty."

No doubt all Christians will be pleased to have it said, well done good and faithful servant, then let us all be active in the Master's work. "Herein is My Father glorified that ye bear much fruit; so shall ye be My disciples."

Christ the Vine, and He wants us all be be fruit bearing branches, always active in His service; our words, our dress, general appearance should speak for Christ. Some tell us, oh, it doesn't make so much difference how we dress at other place, just so we look like Dunkard brethren and sisters at our own meetings.

Oh, dear loved ones, will

that do? What if our Lord would call us from this world while we are acting the part of the worldly? Could He say well done to us? Be living epistles read and known of all men, at all times is the only safe way. Every day, every hour let us stand for Jesus. Then when He comes, He can say, "Well done, true and faithful servant."

Grand Juntion, Colo.

HEAR THE TRUTH

The early church prayed in the Upper Room, but the twentieth century church cooks in the supper room. Today the supper room has taken the place of the upper room. Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs in the church than there are bended knees and broken hearts.

There is more fire in the kitchen range than there is in the church pulpit. When you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the pulpit. And ice cream chills the fervor of the spiritual life.

The early Christians were

not cooking in the supper room the day the Holy Ghost came, but they were praying in the upper room. They were not waiting on tables, but they were waiting on God. They were not waiting for the fire from the stove, but for the fire from above. They were detained by the command of God and not entertained by the cunning way of men. They were all filled with the Holy Ghost, and not stuffed with stew or roast.

Oh, we would like to see the cooking squad put out, and the praying band put in. Less ham and sham and more heaven. Less pie and more piety. Less use for the cook and more use for the old Book. Let us put out the fire in the church stove and build it in the church altar.

More love and more life. Fewer dinners and get after sinners. Let us have a church serving God and waiting for His dear Son from heaven.

—Selected.

BE SLOW TO SPEAK

(James 1:19) Wherefore, my beloved brethren, let every man be swift to

hear, slow to speak, slow to wrath.

Let every man be swift to hear, i.e., with all readiness, gladness and anxiety to hear "the word of truth" for his building up and perfection, as a new creature of God.

"Slow to speak." This phrase implies (1) careful forethought and deliberation previous to the expression of the mind in words, and (2) that when sufficient forethought is had it will often be found best not to speak at all. Careless speaking is more injurious to the speaker than to the one spoken to. He should therefore use caution for his own sake, as well as for that of others.

"Slow to wrath." Wrath in any form is not a Christian grace, but it is the destruction of the Christian graces if allowed to predominate. No Christian act whatever can be done acceptably to God while one is incensed with the spirit of wrath.

The sin of evil speaking. Put away therefore all wickedness and all guile, and hypocrisies, and envies, and all evil speakings. (I Pet. 2:1.)

Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

Wherefore putting away lying, speak every man truth with his neighbors; for we are members one of another (this being true, he who speaks lies injures himself indirectly as well as directly).

Let no corrupt communication proceed out of your mouth. (The utterance of any foul or lewd speech cannot come out of pure heart; but such utterances are the evidence of an impure heart.)

But that which is good to the use of edifying. (The Christian must be full of good utterances, which will build up the weaker ones by ministering more grace.) (Eph. 4:22-25-29.)

Let all bitterness and wrath, and anger, and clamour and evil speaking be put away from you, with all malice. (Clamour, a loud noise, boisterous exclamations, any loud outcry or laughter which is very unbecoming a meek and quiet spirit, such as a true Christian must have.) Malice—ill will kept in the back-

ground of the heart against one, waiting for an occasion to stab him in the dark. (Eph. 4:31.)

But now ye also put off all these; anger, wrath, malice, blasphemy, (evil speaking, especially to speak unreverently of divine beings, and of each other), filthy communication out of your mouth. (Col. 3:8.)

Teeter's Commentary.

NEWS ITEMS

WEST FULTON

The West Fulton Dunkard Brethren are looking forward to September 12th when Bro. B. E. Kesler of Missouri will begin a two week's revival followed by a love feast on September 25th. It will be an all day meeting. Everybody is welcome to attend these meetings.

Orpha Beck,
Wauseon, Ohio.

ANNOUNCEMENT

We, the Lower York county congregation, Pa., expect to have our series of meetings the two first weeks in August, beginning Sunday, August 1st, at 10 o'clock a. m. Eld. A. B. Rice, Ferderick, Md., has consented to be with us and assist in this great work.

We extend a hearty invitation to all who can to attend these meetings.

Dear brother and sister, if you cannot be with us in person you can be with us in spirit and pray in behalf of the congregation and the evangelist, that we might have a successful meeting.

Charles H. Ness, Cor.

NOTICE

We, the Pleasant Ridge congregation, expect to hold our harvest meeting August 22nd, which will be the beginning of a two weeks series of meetings with Bro. Benjamin Lebo of Carlisle, Pa., in charge.

We extend a hearty invitation to all who can to come and enjoy these meetings with us.

Mary Miller.

BARTON, MD.

We, the Broadwater congregation, will hold our series of meetings beginning August 19th and closing on August 29th. The love feast will be Saturday, August 28th.

Bro. Lewis B. Flohr, Vienna, Va., conducting the series. You are all welcome to come. Come and hear what Bro. Flohr has to say. We are sure he will have something from God's word for our benefit.

Carl H. Broadwater, Clerk.

OUR FRAILTY

I Pet. 1:24

Let others boast how strong they be,
Nor death nor danger fear;
But we'll confess, O Lord, to thee,
What feeble things we are.

Fresh as the grass our bodies stand,
And flourish bright and gay;
A blasting wind sweeps o'er the land,
And fades the grass away.

Our life contains a thousand springs
And dies if one be gone;
Strange! that a harp of thousand
strings
Should keep in tune so long!

But 'tis our God supports our frame,
The God who formed us first;
Praise be to his almighty name,
That reared us from the dust.

ADULT SUNDAY SCHOOL LESSONS

July 4—II Kings 2:1-25.
July 11—II Kings 4:1-37.
July 18—II Kings 5:1-27.
July 25—II Kings 6:1-23.
Aug. 1—II Kings 11:1-21.
Aug. 8—II Kings 17:1-23.
Aug. 15—II Kings 19:1-37.
Aug. 22—II Kings 20:1-21.
Aug. 29—II Kings 22:1-20.
Sept. 5—II Kings 23:1-28.
Sept. 12—I Chron. 13:1-14.
Sept. 19—Ezra 3:1-13.
Sept. 26—Ezra 4:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

July 4—The Early Life of Moses.
Ex. 2:1-10.
July 11—The Burning Bush of
Horeb. Ex. 3:1-14.
July 18—Moses and Aaron Before
Pharaoh. Ex. 7:1-25.
July 25—The Passover Night. Ex.
12:1-36.
Aug. 1—Crossing the Red Sea. Ex.

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14:5-31.

Aug. 8—Manna in the Wilderness.
Ex. 16:1-31.
Aug. 15—The Ten Commandments.
Ex. 20:1-23.
Aug. 22—Aaron and the Golden
Calf. Ex. 32:1-24.
Aug. 29—The Tabernacle in the
Wilderness. Ex. 40:17-38.
Sept. 5—The Spies and the Prom-
ised Land. Num. 13:17-33.
Sept. 12—Troubles in the Wilder-
ness. Num. 20:1-13.
Sept. 19—The Serpent of Brass.
Num. 21:1-9.
Sept. 26—How God Honored Moses.
Deut. 34:1-12.

BIBLE MONITOR

Vol. XV

August 15, 1937

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SUFFERING WITH CHRIST

There is no question, if we follow the footsteps of our Savior, but what we will experience many of the troubles and sorrows that beset him while he sojourned in this world. Through the many years that have passed since the departure of the Christ, the human family has changed little. Men still love darkness rather than light, because their deeds are evil. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3:20.)

Jesus said, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have

chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me." (John 15:18-21.)

It is evident from these scriptures that the faithful followers of the Christ will suffer many of the experiences of their Lord in their journey through this world. It will be noted too that this suffering does not come as a result of evil doing. Rather it is because of good works that the world hates us. It was not because of evil deeds that Christ suffered for he was without

fault. A large amount of his time was spent in acts of kindness, love and mercy to those about him as he journeyed and preached the gospel. His language was not such that his hearers should have hated him. With the exception of when he severely assailed the Scribes and Pharisees and a few other cases, he spoke kindly and manifested a spirit of love and concern to those about him. It was not his mission to harm the fallen human family. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." (John 3:17) However, His coming, His life and His teachings exposed sin and revealed to men that they were already condemned and hopelessly lost, and rather than accept Him and humble themselves they hardened their hearts and turned against their only hope of salvation.

In view of what Jesus suffered and His teachings regarding those who would follow Him it is not to be wondered at that we who are endeavoring to serve him faithfully and declare the whole gospel to the

world in this evil day should experience many sorrows and troubles. We can expect such things and should try to be prepared so that we will be able to bear all things in order to be faithful witnesses for Him who died for us. The apostle Peter tells us, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." (I Pet. 4:1-2.)

We have a record of many of the things that Jesus suffered in the flesh for us which are not easily bourned, yet he opened not His mouth. His persecutors took counsel against Him and made various plans how they might trap and destroy Him, they mocked and ridiculed Him, they sought false witnesses against Him, they smote him with a reed and with their hands, spat upon Him, placed a crown of thorns upon His head and at last roughly crucified Him. Through all this gruelling treatment Jesus held His peace and at the end asked

the Father that He should forgive them.

Peter instructs us that we should be prepared for such experiences for Jesus said, "All these things will they do unto you for my name's sake." If we cannot bear the mockery, ridicule and persecution that may cause us suffering in the flesh which the world may bring upon us, we have yet to grow in grace and knowledge of the truth. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil days, and having done all, to stand." (Eph. 6:13.)

TO THE UNKNOWN GOD

J. H. Beer

(Acts 17:23) To the unknown God, whom ye ignorantly worship, him declare I unto you. In this 17th chapter we have a wonderful statement of Paul's work and how he was received by the Jews. Immediately the brethren sent Paul and Silas away by night to Berea, but when the Jews of Thessalonica had heard that the word of God was preached at Berea

by Paul they came thither and stirred up the people, again the brethren immediately sent Paul away, and they that conducted him brought him to Athens.

While Paul waited for his companions to come to him his spirit was wholly stirred in him when he saw the city wholly given to idolatry. Therefore disputed he with the Jews and the devout persons in the market daily with them that met with him. Then certain philosophers of the Epicureans and of the Stoicks encountered him, saying what will this babbler say? Others said he seems to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection.

When Paul came to Athens he came to a university city, and the capital of Attica, in Greece, on the Saronic gulf, 46 miles east of Corinth and 300 miles from the coast. They brought Paul to Areopagus, may we know what this new doctrine is? Paul had brought certain strange things to their ears that they could not understand and they wanted some explanation of it.

Athens was distinguished

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Ezra L. Beery, Union, Ohio, Associate Editor.

not only for political importance and military power but for eloquence, literature and refinement of its inhabitants. All the Athenians and strangers spent their time in nothing else but either to tell or hear some new thing.

Then Paul stood in the midst of Mars hill, and said, ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an

altar with this inscription, to the unknown God, whom therefore ye ignorantly worship, him declare I unto you.

Paul visited this city about A. D. 52 and found the people sunk in idolatry and idleness; Paul found the Jewish synagogue and there he began dicussing with the Jews and devout men who frequented the place; from the synagogue he followed the crowd into the market place. Here Socrates and others once taught. Paul did not use the methods of the present day modernist preachers, but declared they were ignorant in the worship of the true God. Day by day he met those who would listen to his message.

From far and wide students and teachers flocked to Athens to pursue their studies—no Roman was educated until he spent some time in this city. Athens was the home of philosophy and philosophers, of these there were two prominent schools, Epicurions was the founder of the Epicurean's pleasure, their chief and only god. They did not believe in Gods, though the people might worship Gods if they wished. They were atheists and ma-

terialists and taught that all things came by chance, and that there was no future life, that the soul dies with the body, and that man's chief happiness lies in pleasure or bodily ease.

How utterly at variance are all these false and absurd positions with the doctrine of Jesus and the resurrection. We need not wonder that with all these natural and depraved lusts and fashions that they refused to receive the grace of Christ. Store box philosophers are more eager to discuss the news than to learn the truth.

Denton, Md.

WRONG LEADERSHIP

Paul R. Myers

In the second chapter of I Kings, David, a man after God's own heart, gave Solomon his son, some very needy advice. Along with his great desire that Solomon would obey the command of God, we have these words, "And shew thyself a man."

In the beginning we know that God created man in his own image. God breathed

into man and man became a living soul. This living soul in man is at least one definite distinction between man and the animals. None other of God's creation was given a soul, was given the opportunity and plan for the redemption of that soul.

By obeying the commandments of God, and carrying out his scriptural teachings, we can qualify that soul for a home, eternal in the heavens.

Particularly, do I wish to dwell on the words, "And show thyself a man."

Many things come to one's mind in this regard. In our everyday life we meet about all classes of that creation that bears the name "Man." By the many unchristian, false, unscrupulous acts that we see done, we must wonder if they can be called men.

We have these words from God's book, "Will a man rob God?" We do know that a man will rob man. We must look with shame upon the many things that man does to man in this day and age. I do not mean that to rob man, you must break into his home and steal. That is one way. Another is to prevent a man

from free access to his business, from preventing him from doing as he chooses, as long as he abides by the laws of the land. Also, whenever a man is hired to do a certain piece of work, and does not do it, or unconcernedly loiters on your time, I believe that he is just as much a robber as if he broke into your home and stole.

Coming close to the present day situation, I firmly believe that any man, or group of men, however large or small, in the name of an individual or group, who boldly, illegally, irrespective of conditions seize and hold a plant or picket a property is a robber in the strictest sense. They are robbing an employer of his free access to his business. They are robbing many of the privilege to work who wish to work. They are robbing the community from improvements, investments, and that part of our constitution which was intended for our freedom and liberty.

Does it not make a person wonder why our so called Christian government is permitting such a condition to exist? Could it be that our leaders need a sprinkling of the word of

God in their hearts? When we rob man thus are we not robbing God?

On Judgment day, can these labor leaders stand before God and say that they did not offend Him and his children?

I wonder if David was to pass one of these picket lines today and saw Solomon on picket duty, if he could say that Solomon was showing himself a man. I believe that God looks with much anguish and pain upon the happening of this day. I certainly do not believe that a Christian has any place in this new evil, causing an employer to be robbed of his free access to his business. Yet, how many Christian professing people wholeheartedly endorse and participate in this labor racket.

We have a higher duty to one another, if done according to his will, can be a glory and honor to us and God.

First, we have the golden rule. Do unto others as you would have others do unto you. If every man in our America really carried that out to the letter, I believe that it would end all labor strife, it would cause strikers to leave their

seizures, it would cause employers to pay a living wage, it would bring world peace.

Second, attend church and Sunday school. Neglect not the assembling of yourselves together. The writer of those words must have known what would be the outcome, once you forsake the studying of God's word. You cannot learn mathematics or astrology without studying it. Neither will man learn of the Bible without studying it.

We are taught that we should ask God's will on all that we do. If God can not be in a thing, we should not. I wonder if a body of men, just before they are about to strike, would ask God to be with them in the undertaking if they could go ahead, thinking that they are carrying out His will. I do not believe that it is His will to do those things.

We know that we must have leaders. We are instructed to follow our leaders only as far as they follow God. Why then, do men follow leaders in the battle of labor, who would not follow the same leaders to a religious meeting? They will back up their support to them, even charter their

lives to them, pay big sums as dues, and then only to be eventually deprived of their job, because as soon as the poor working man discontinues to pay his dues and support this labor racket, that's how soon the labor leader will be disinterested in the laboring man.

It is a known fact that many men today are being so easily misled. They pay their dues religiously so as to save their jobs, yet never paid a cent into the church coffers to help save their soul. I wonder if these labor leaders of today were to abruptly turn to religious leadership, how many union members today would be church members tomorrow? I fear none, so let us be very careful.

Let us be very careful who we are following. Do not allow ourselves to be influenced by non-believers.

Greentown, Ohio.

THE BRIDE

Ida M. Helm

In God's word the church is typified as a bride—the bride of Christ, the Lamb of God, “the Lamb that was

slain." (Rev. 5:12.)

"God commendeth His love toward us, in that while we were yet sinners Christ died for us." Jesus wants to separate the church from the world that he may have a spotless bride. Today we have God's word to study and learn our Creator and Redeemer's will to us. The Holy Spirit is in the world now calling out a people for His name. (Acts 15:14.)

Jesus, the bridegroom came from heaven seeking a bride. He went to the cross and named Calvary as the place where He will meet the bride. Jesus said, "Howbeit when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify Me: for he shall receive of mine, and he shall shew it unto you." (John 16:14.)

The Spirit of Truth, like Christ speaks the things he is given to communicate to the church. The equality of the three persons in the Trinity is seen here. The Son receives from the Father all things whatso-

ever the Father hath and communicates them to the Spirit and the Spirit glorifies Christ by revealing the full sense of Christ's teaching to us. The Holy Spirit in the Christian is Christ Himself reproducing Himself in the individual that will yield himself to the moulding influence of God. The life and purity of the church and of each member rises or falls as the members yield themselves to the power of the Spirit moulding or resist his pleading "come and meet Christ on Calvary." Each member must keep his eyes ever on Christ, never looking off after secondary objects. The indwelling Christ is the source of faith and power on which the church rests and will lead on to the fulfillment of its appointed mission in the world.

We must come to Calvary, there to be crucified with Christ or we are not of the bride. Self must be subdued, crucified, Christ exalted. "God forbid that I should glory, save in the the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14.) The cross is evidence against the

vanity of worldliness. Wherever the doctrine of the cross and the crucified Lamb of God, the bridegroom of the church, the bride is preached and practiced there is found evidence of the power of the cross to crucify men and women to the world by the Spirit of the living God, whose influence and power works upon the hearts of those whose lives are hid with Christ in God.

Christ crucified, becomes in his own the mutual crucifixion of men to the world. On Calvary is where we see the love of God in its true light. Listen to Paul in Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The old man such as I once was is crucified with Christ. A great change from darkness to light has taken place. I now live by faith in God, doing His will and striving to please Him every day in all things.

"Crucified with Christ" is the central fact around which all Christian life is

gathered. "Risen with Him" to new and holy living is exemplified in our life every day. In His death on Calvary Paul says, "Christ gave for me," "He gave Himself for me." That matchless act of self-surrendering love was "for me," for you, for every single person as though there was no one else in the world. That priceless love is the foundation of our personal Christian life.

Not only was God in Christ reconciling the world to Himself, but God also was in Christ revealing Himself to the world. The Son by whom he spake to men was the "express image of His person." He had given the church—His bride, the grandest example of sacrifice for He loved us and washed us from our sins in His blood. The blood of the Lamb that was slain, God's Son Jesus Christ, His own blood.

Eph. 5:25 says, "Husbands love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious

church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (11 Cor. 5:21.)

Jesus as the voluntary representation of sinful men must place himself before God as a transgressor, the sinless One must stand in the place of the sinner that sinful man might be accounted righteous, that God might really work righteousness within man. This shows the priceless love of Christ, the unutterable goodness of God, the immeasurable depths of His wisdom and an absolute human necessity provided for.

Christ, the head of the church is united with the body in the plan of salvation. Although it is mysterious to us a communion between heavenly and earthly relationships is traced. The love of Christ for the church, His bride, was so great that He went willingly to Calvary and the cross and there His sinless life blood was poured out for her redemption. He sacrificed Himself

to hallow the church.

In marriage, husband and wife become one. This is true of Christ and the church. "For the husband is the head of the wife, even as Christ is the head of the church: and He is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it."

Subjection of the church to Christ, and of the wife to the husband implies obligation to protect the subjected party. When we accept protection and union with Christ, the Bridegroom and the church, His bride in holy baptism, "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses." (Gal. 2:12-12.)

This implies that we will be submissive to our Head, Jesus the Bridegroom and His bride, the church in all

the authority He has delegated to her.

"And I heard as it were the voice of a great multitude, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19:6-7.)

Jesus called, "Take My yoke upon you and learn of Me." The church accepted His yoke, she accomplished tremendous things in His strength. Our responsibility will be measured by our ability to serve. "She hath done what she could," means everything we can possibly do in the Master's service. The bride is to be made perfect through suffering the result of wrong doing, not suffering common to mankind, but "The fellowship of the suffering of Christ." "If we suffer we shall also reign with Him."

Jesus was made perfect through suffering and likewise the church, his bride will be prepared to reign with Him. Jesus taught his church to be meek and lowly in heart, uncomplaining amidst her sufferings,

and she found rest such as this world can not afford.

God's people are the body of Christ, the church, the whole church is the bride, the wife of the Lamb, who hath made herself ready, and each individual member must take great care to cling to the purity and unity of the church, lest he have no portion in the blessedness of the bride of Christ.

Matthew 22:11-13 tells about a man who came to the wedding feast and had not a wedding garment. The king came in to see the guests, and his quick eye immediately detected the man in different apparel. "Friend, how camest thou in hither not having a wedding garment?" was the king's question. Jesus does not address him as an enemy, but as a friend, but he is not a child of God, not an heir of salvation, joint heir with our Elder Brother Jesus Christ. "The man was speechless." It reminds us of the day of the Lord described in Zephaniah 1:7:8, "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it

shall come to pass in the day of the Lord's sacrifice, that I will punish the princes and the king's children and all such as are clothed with strange apparel." The ones that were called in from the highways and by-ways had a garment each of their own that they did not bring from their home. How could they bring one from their home? The wedding garment undoubtedly is the putting on the righteousness of our Lord Jesus Christ.

In Matthew's parable the king punished the man in strange apparel, by bidding his servants, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. (Matt. 22:12-13.)

Jesus says if we do not take our cross daily and follow him we cannot be his disciples.

R. 2, Ashland, Ohio.

TREASURES

Margaret Beery

What are treasures? A treasure is something highly valued or something very

precious, so if we have a treasure or treasures we will no doubt try to keep them in the safest place possible.

There are different kinds of treasures. Gold, silver, gems, riches, money and treasures that are laid up in heaven. Some doth rust away, some are lost, some thieves may steal, but there are some that can not rust or be taken from us. I wonder which kind of treasure we are choosing.

(Matt. 6:19-21) "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."

Now let us see the result of laying up treasures upon earth. In Luke 12:16-21 we find these words: "The ground of a certain rich man brought forth plentifully and he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? And he said, this will I do, I

will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, soul thou hast much goods laid up for many years; take thine ease, eat, drink and be merry, but God said unto him, thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasures for himself and is not rich toward God."

(I Tim. 6:9-10) But they that are minded to be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil. Here we have a description of men whose main desire is to make money for money is that which they value highly. We are told to flee these things and follow after righteousness, Godliness, faith, love, patience and meekness.

We have all seen men and perhaps women too, who seemingly had or have no thoughts for anything else than how to make money. That was their treasure and their heart was set on it.

How may we have treasures in heaven? We read of a certain ruler coming to Jesus and asking what he should do to inherit eternal life. Jesus told him to sell all he had and distribute to the poor and then he should have treasures in heaven and come and follow Him.

Again we read in I Tim. 6:17-18 charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other; ye can not serve God and Mammon. For where your treasure is there will your heart be also.

Union, Ohio.

Better is an handful with quietness, than both the hands full with travail and vexation of spirit.—
Eccl. 4:6.

READERS' COMMENT

Dear Bro., I feel that the Bible Monitor is instructive and instrumental in helping me press onward to that brighter world beyond.

Enclosed find one dollar for renewal of my subscription to the Monitor. It surely has been a great comfort to us as we live a long way from any of our church people. It brings so many facts from God's holy word and it makes one so glad to know that there are still others of like precious faith.

The Monitor of April 15 is at my desk and I wish to thank you for the splendid writings therein. May God bless and help you and may He continue to inspire the Monitor writers in the future as he has so richly in the past. We are now living in an age of many religious papers, but few Christian ones. The Monitor stands out from the modern trend of the churches and I want you to know that this reader appreciates it. May you have the richest blessings of the Divine Father.

Please find one dollar en-

closed for which send me the Monitor for another year for I would be lost without it. I have been taking it for a number of years and find it full of instruction how to live closer to the cross, and rich spiritual food that is good for the soul.

The Monitor has the Bible ring to it that I have believed for over fifty years.

I am sorry I neglected sending my renewal as I certainly enjoy reading the Monitor, and am wishing the paper and the Editorial staff much success.

Here is one dollar to renew my subscription to the Monitor. May it never fall below its present exalted standard.

You sure are putting out the best paper, I wouldn't be without it as I am alone here. It helps me so much. The Monitor and the Bible are all I have to help me and I want to live close to my dear Lord the few days I have to live.

I certainly look forward

to the coming of the Monitor with great anticipation, and I pray earnestly that it will always continue to be a strong beacon light for the truth once and forever delivered to the saints until Jesus comes.

I think we have been having some very good and helpful articles in the Monitor, that means so much to us who are isolated. May the Holy Spirit continue to direct the work is my prayer.

I am sending renewal for the Monitor. I regard it as the Old Rugged Cross, something to cling to.

A PROBLEM SOLVED

Daniel 12:11-12

A. B. Woodard

The signs of the times indicate that the door of the church is fast drawing to its close. (I Thes. 4:13-18.) (II Thes. 2:3) That that period will be closely followed by the period in which the prophecies heading this article will be fulfilled is also clear.

"And from the time that

the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

That those two prophecies begin at the same period, when the daily sacrifice will be taken away is certain; otherwise the last period would be meaningless.

For the period from which to reckon the fulfilment of these prophecies turn to Daniel 9:27 and read: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblations to cease, and for the over-spreading of abomination he shall make it desolate, even to the consumation."

Here is a covenant confirmed for one week—a week of years, seven Jewish years of 360 days, each equal to 2520 days—and in the midst of the week that covenant will be broken, by causing the sacrifice and oblations to cease. Midst, being indefinite, may mean any time from the making of the covenant to its termi-

nation; gives no period from which to reckon; chapter 8:10-19 supplies that deficiency. How long shall be the vision concerning the daily sacrifice and the transgression of desolation? The answer: Unto two thousand three hundred days: then shall the sanctuary be cleansed. (V. 13-14.)

From the foregoing we figure the periods of those prophecies 2520 period of covenant; 2300 period of persecution after daily sacrifice taken; 220 days from covenant to daily sacrifice taken; $1290+220=1510$ period when abomination set up. $1335+220=1555$ period when Blessed He anointed. 45 days difference in fulfilment of those two prophecies.

In the destruction of Jerusalem A. D. 70, the abomination that maketh desolate, was the Roman army. (Matt. 24:15, Luke 21:20.)

In this last persecution, the abomination that maketh desolate will be: setting up the image of the beast, and the law of the mark of the beast therewith connected. (Rev. 13:14-18.)

The children of Israel will be severely persecuted, from

the time the beast breaks his covenant with them, until the middle of the covenanted period, when he kills God's two witnesses, leaving their dead bodies lay in the streets of the city three and one-half days, for representatives of the nations of the world to look upon; then they rise up and stand on their feet and ascend into heaven. (Rev. 11:1-12.) The souls of those faithful Jews are told to wait a little season until their fellow-servants should be killed as they had been. (Rev. 6:9-11.)

From this period forward, especially after setting up the abomination of desolation, to the end; the beast, yes, both beasts, will vent their vengeance against all kindreds, people, nations, and tongues; who heed the warnings of the heavenly angels, against the mark of the beast. (Rev. 14:6, 9, 10, 11.)

We believe there will be great multitudes, including those symbolized by the foolish virgins, (Matt. 25) who were unfaithful to God previous to the ascension of His faithful servants; that will repent, and except a martyrs death, thereby

gaining a martyr's crown, rather than the mark of the beast with its awful doom.

Here we notice the second prophecy 12:12. "Blessed is He that waiteth, and cometh to the thousand three hundred and five and thirty days.."

In summing up the work of Israel Daniel 9:24, their last work will be to anoint the most holy and blessed He. Here are synonymous terms meaning Holy One. The first showing: Is to anoint that one, the second showing when that anointing will be done.

Without doubt, this anointing will be done by one hundred forty four thousand, sealed for God, (Rev. 7:3-4) separated from the rest of mankind, with the temple and altar (chap. 11:1) above the city; there standing on Mount Sion with the Lamb with His name and His Father's name written in their foreheads. (Chapter 14:1-5) This anointing will be just forty-five days after the abomination of desolation will be set up, securing that selected throng from all danger from the abomination.

Glorious ending of

abomination period.

The Revelator (15:2-4), I saw them that had gotten the victory over the beast his image, mark, and name standing on the sea of glass, singing the song of Moses and the Lamb. (Chapter 7:9-17) I beheld a great multitude—apparently going to join that happy throng around God's throne, who had been redeemed by grace through faith under the gospel. (Chapters 4,5.)

One asks, Who are those arrayed in white robes and whence came they? The answer: These are they which came out of great tribulations and washed their robes white in the blood of the Lamb.

P. S. I am now past 89 years and 11 months of age.

Gourie, Ia.

GOSPEL PLOW

John Sleppy

Now in order to get my thoughts before the reader, turn to Luke 9:61-62, "Lord I will follow thee, but let me first go bid them farewell which are at home at my house, and Jesus said unto him, no man having put his hand to the plow and look-

ing back is fit for the kingdom of God." (I Cor 9:10) "He that ploweth should plow in hope."

Back to 9th verse. Paul describes the power that pulls or draws the plow, for it is written in the law of Moses thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen or saith he it altogether for our sake—no doubt for our sake. Before an ox can pull he must of necessity have a yoke, see Matt. 11:28-29, "Come unto Me (Jesus) all ye that labour and are heavy laden and I will give you rest. Take My yoke (gospel yoke) upon you and learn of Me for I am meek and lowly in heart."

Now let us turn back to the law of Moses which is typical of the above plow. (See Deut. 22:10), "Thou shalt not (a positive command) plow with an ox and ass together." Why not? Because the ox is clean and typifies Christ and His followers. The ass is unclean and typifies the modern so called followers of Christ. Now let us give a description of an ox and the ass first. The ox has cloven feet and chews the

cud. The forked feet is typical to what Christ said to His disciples, go ye into all the world, preach the gospel (plow) to every creature. The chewing the cud means teach all of the commandments over and over.

The ass has no cloven feet and has no cud, which is a sign of uncleanness. See Lev. 21:1-4. If the ass is unclean to eat he is unclean to work by the side of an ox. Christ's plain, simple yoke won't fit the ass—the ass is mostly kept for breeding to propagate fashions and styles of the world now for a showing.

The ass must have stylish harness, his mane shorn, tail cut short, legs clipped in order to show his muscle.

Dear reader, do you think such an animal could work by the side of an ox that is clean. (Jude 10.) But these speak evil of those things which they know not: but what they know naturally as brute beasts in these things, they corrupt themselves. (V. 11) "Woe unto them for they have gone in the way of Cain and ran greedily after the error of Baalam for reward."

The apostle Paul admon-

ished the church, (II Cor. 6:14) "Be ye not unequally yoked together with unbelievers" (ass). I see advertised that twenty different denominations of national federated council of churches to be held in Dayton, Ohio, December 4 to 7. If the above council succeeds in breeding a cross from an ass with an ox it will be an extraordinary breed for sale and would require registering. The place to register would be at the official office of the international Sunday School lessons for they are a propaganda to new breed, and the proper name would be equivalent to that cross between an ass and horse. A mule ox, to pull the gospel plow.

Ludlow Falls, Ohio.

SOME OBSERVATIONS

H. M. Barkdoll

While traveling on the train these were my thoughts as we were moving along over rails of the Union Pacific at a rapid rate. I was made to marvel at the power of that great iron horse that never tires. It can pull

heavy trains of fifteen cars up grade and over the passes of the wonderful Rocky mountains, it is wonderful what man can accomplish by the skill and wisdom which God has endowed him with.

As I passed along I beheld the wonderful handiwork of God manifested by His creation of the beautiful mountains with huge rocks of various colors, and then it came to my mind as I beheld the different shapes and colors of the mountains what a wonderful being God is and what power he has to hold all these hill and mountains and the great seas in His hands—how can anyone say there is no God?

As I look at what God has created and then turning my eyes on my unworthy self I cannot help but ask Him to make me purer and holier that I may not be a castaway in that great judgment day that is coming when the great Judge will pass sentence on every one according to the deeds done while here in the body. Happy will that soul be that can be admitted into the marriage feast, but we must be sure to put on the wedding garment while here or

else we will be refused.

Let us take warning and be ready when the call comes to enter through the pearly gates into that beautiful city of God. Amen.
Glendora, Calif.

NEUTRALITY

E. W. Pratt

(Matt. 12:30) "He that is not for Me is against Me, and he that gathereth not with Me scattereth abroad."

There is a great deal being said about neutrality these days, it means an impartial attitude between two contestants and in warfare helping neither belligerent against the other.

The greatest war of the ages has been in progress ever since Satan rebelled in heaven and was cast out of heaven, he has led a relentless war to defeat God's plan to have a holy people to enjoy the blessings of a home where all suffering, sorrow and sickness will be over.

In this warfare Satan entered Eden and tempted Adam and Eve to disobey God and so sin passed upon all men. In this war God's purpose and plan is to re-

deem mankind from the bondage of sin and make them pure and holy like Himself, to give them eternal life. The gift of God is eternal life through Jesus Christ.

Satan's purpose is to defeat God's plan and eternal death is the wages he pays. The wages of sin is death.

God gave His only Son to die in man's stead for it is written the soul that sinneth it shall die and without the shedding of blood there is no remission of sin.

Satan tried to defeat God's plan by the temptation in the wilderness, then his angels accused Jesus of doing His miracles by Satan's power. Jesus showed the absurdity of this by the statement that a house divided against itself must fall, so if he was casting out demons by Satan's power surely he would fall. Then Jesus said, he that is not for Me is against Me and he that gathereth not with Me scattereth abroad..

What is it to be for Christ? He that confesseth Me before men him will I confess before my Father. To confess Christ is to acknowledge Him.

All authority is given

unto me in heaven and on earth. This means obedience to His commandments. If ye love Me ye will keep My commandments. He that believeth and is baptized shall be saved.

“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.

What is it to be against Christ? Him that denieth me him will I deny before my Father. What is it to deny Christ? When the Spirit of truth is come he will convict the world of sin. They have not believed on me. He that believeth not is condemned.

He that keepeth the whole law and offendeth in one point is guilty of all. Whosoever shall fail to keep one of these commandments and shall teach men so shall be called the least in the kingdom of heaven.

Whosoever therefore, sets up his authority and says some of Christ's commands are nonessential is against Christ, they deny his authority.

What is it to gather with

Christ? Christ came to gather out of the world a people for his name. A church without spot or wrinkle or any such thing. The work of that church is to preach the word and lead men and women to accept the gospel and to carry on the work Christ started. A greater work than this shall ye do because I go to the Father.

What is it to scatter abroad? By false teaching the church has been divided till we have many organizations claiming to be the church of Christ who are denying Christ's authority by teaching for doctrines the opinions of men and say many of Christ's commandments are non-essential and by so doing are saying Lord, Lord, but not doing the will of the Father.

By comparing these conditions it is apparent there is no neutral ground, no chance to compromise.

When Nehemiah was rebuilding the wall of Jerusalem, the enemy proposed to work with the children of Israel but Nehemiah told them they had no part or lot in this work, then they tried to hinder the work till they saw the work was a success,

then they sent word for Nehemiah to meet them down on the plain for a conference. He answered, I am doing a great work, I cannot come down. So we should realize whether we are working with those who are denying the authority of Christ, for we are told to come out from among them and be ye separate and I will receive you, sayeth the Lord, and Christ said no man can serve two masters, ye cannot serve God and Mammon. Paul said in II Thes. 3:6, "I command you therefore to withdraw yourselves from every brother that walketh disorderly and not after the traditions which I delivered unto you."

John says if we bid them God speed we are partakers of their evil deeds, so Christ says to all of us, he that is not for me is against me and he that gathereth not with me, scattereth abroad.

620 Lewis St.,
Wenatchee, Wash.

It is in the school of suffering that life's greatest lessons are to be learned.

—Wm. T. Ellis.

NEWS ITEMS

NORTH CANTON, OHIO

We, the Orion Dunkard Brethren church, intend to hold a two weeks' series of meetings to begin August 22nd and continue until September 4th. Bro. Peter Lorenz of Plevna, Ind., will hold these meetings.

We extend an invitation to all who can to come and enjoy these services with us. We ask an interest in your prayers for the success of these meetings and for the salvation of souls.

Clarence Surbey, Cor.

NOTICE

The Midway church has changed the date of our love feast to September 11th, beginning at 2:00. A hearty invitation is extended to all who can be with us.

Ralph K. Frantz, Cor.
Peru, Ind.

NEWBERG, OREGON

On June 26th the Newberg congregation met for council. Bro. J. W. Reed opened the meeting after which our Elder, Bro. E. H. Withers took charge.

All business was taken care of in a Christian-like manner.

We are few in number, but we are trying to do our part in the Lord's vineyard. Pray for us that we may grow in grace and that the Lord may add to us those who should be saved.

Dora Spurgeon, Cor.

OBITUARY

John Wesley Priser was born near Pierceton, Korciusko county, Indiana, August 30, 1858. He lived with his parents until he was 25 years old. In 1879 he moved with his parents to Neodesha, Kans., in Wilson county.

In 1880 he attended the Normal Institute six weeks. At Neodesha, Kans., passed an examination, received a certificate and began teaching. He taught several years. Then he attended the Salina University at Salina, Kans., six weeks. Came back to Fredona, Wilson county, Kansas, and taught in that vicinity ten years.

In 1884 he became acquainted with Miss Catherine L. Brandt, on July 2nd, 1891 they were married by Elder J. R. Frantz of Fredonia, Kans. One son was born to them who died in its infancy.

In 1893 Bro. Priser was appointed Writing Clerk at the District Meeting held in the Osage church in southeastern Kansas. In 1910 they moved to Newberg Ore., and lived there practically ever since.

Bro. Priser was the son of George W. and Sarah Priser, nee Boocher. He leaves two sisters to mourn their loss, Mrs. Mary Idella Sickel of LaVerne, Calif., and Ida May Yancy of Independence, Mo. His wife passed away March 14, 1932. He united with the Dunkard church when he was 33 years old then he came over to the Dunkard Brethren church when they organized at Newberg, Ore. He was a deacon in the church 25 years. He always lived a devoted Christian life.

He died June 11, 1937 at his home in Newberg, Ore. Funeral

services were conducted by Bro. John Reed at Hodson's funeral home on June 15th at 2:30, and was laid to rest by the side of his wife in the Friends cemetery.

Dora Spurgeon,
R. 2, Newberg, Ore.

LIFE IS PRECIOUS

Life is precious while we travel

In this world while here below;
But its value will be greater

When we realize and know:

That the God who made the
heavens

And the earth and all He give,
Hath prepared for us a mansion
And eternal life to live.

Life is precious and its value

We can see it more and more,
When a soul is lost forever

And our God has closed the door.
Could we speak some words with
power,

That would make a sinner give
And surrender all to Jesus
And his soul forever live.

Life is precious and we know it,

By the tasting of His word;
And a soul we cannot value

For it's more than we have heard.
Let us give our lives to praying
And to meditating more
Till our ever fervent pleading
Will avail Him as of yore.

Life is precious, Oh, so precious

That I cannot know the worth,
Of a soul that's hid in Jesus
And has had the second birth.
When we meet Him in the judge-
ment,

And He answers thee, "Well
done,"

"Enter into life eternal for thy
Race has been well run."

Author, Elder E. L. Withers,
Newberg, Ore.

Fortune can take away riches,
but not courage.

ADULT SUNDAY SCHOOL LESSONS

July 4—II Kings 2:1-25.
July 11—II Kings 4:1-37.
July 18—II Kings 5:1-27.
July 25—II Kings 6:1-23.
Aug. 1—II Kings 11:1-21.
Aug. 8—II Kings 17:1-23.
Aug. 15—II Kings 19:1-37.
Aug. 22—II Kings 20:1-21.
Aug. 29—II Kings 22:1-20.
Sept. 5—II Kings 23:1-28.
Sept. 12—I Chron. 13:1-14.
Sept. 19—Ezra 3:1-13.
Sept. 26—Ezra 4:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

July 4—The Early Life of Moses.
Ex. 2:1-10.
July 11—The Burning Bush of
Horeb. Ex. 3:1-14.
July 18—Moses and Aaron Before
Pharaoh. Ex. 7:1-25.
July 25—The Passover Night. Ex.
12:1-36.
Aug. 1—Crossing the Red Sea. Ex.
14:5-31.

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Aug. 8—Manna in the Wilderness.
Ex. 16:1-31.
Aug. 15—The Ten Commandments.
Ex. 20:1-23.
Aug. 22—Aaron and the Golden
Calf. Ex. 32:1-24.
Aug. 29—The Tabernacle in the
Wilderness. Ex. 40:17-38.
Sept. 5—The Spies and the Prom-
ised Land. Num. 13:17-33.
Sept. 12—Troubles in the Wilder-
ness. Num. 20:1-13.
Sept. 19—The Serpent of Brass.
Num. 21:1-9.
Sept. 26—How God Honored Moses.
Deut. 34:1-12.

BIBLE MONITOR

Vol. XV

September 1, 1937

No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE REFINER'S FIRE

It appears that suffering plays an important part in the salvation of our souls. Without it we would doubtless be weaklings not capable of glorifying God to the extent that He desires we should. Having learned to endure we will the more readily push out in the Master's service in the face of danger with sufficient boldness that our efforts will be more successful. Apparently, suffering brings out those qualities from within which are so essential in qualifying us for the Master's service here and the sphere which we are to occupy, if we are faithful, beyond this vale of tears.

We are told in Isaiah 53 that it pleased the Lord to bruise him (Jesus). The reason for this is obvious. "For God so loved the world,

that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) Again we learn from Heb. 5:8-9, "Though He were a Son, yet learned He obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey Him." Our God so loved fallen humanity that He was glad to sacrifice His Son in order to save precious souls. Jesus meekly suffered that He might save us and set us an example of a victorious life in this world. If Jesus had not suffered and given us this example, where would we be today? Now that He has so graciously redeemed us are we not greatly indebted to Him?

There is no better way of showing our appreciation of

what he has done for us than to take his yoke upon us and share His burdens, sorrows and sufferings in order that others may learn to know the Christ and His redemption and escape the corruption that is in the world through lust with its awful doom. Indeed, this is our duty, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." (I Pet. 2:21.)

It is well pleasing to God if we suffer for Jesus sake. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for you faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." (I Pet. 2:19-20.) We who have accepted the Christ have covenanted with God to live faithful unto death. In order to have a conscience void of offence toward God we dare not break this covenant. If we suffer in the flesh rather than renounce Christ and our covenant we thereby glorify God and His cause and kingdom in the

world. This is well pleasing to our Master.

It is also needful that we suffer, for our own sake; for tribulation worketh patience. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." (James 1:2-3.) "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (I Pet. 1:7.)

There is so much dross about us which needs to be taken away in the furnace of affliction and suffering. The precious metals that are taken from the earth do not show forth their beauty until they have gone through the refiners fire. Just so it is with us, the trials, troubles, sorrow and sufferings reveal the beauties of the Christian life and help make us what the Lord would have us be. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." (I Pet. 4:19.) "But the

God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be the glory and dominion for ever and ever. Amen." (I. Pet. 5:10:11.)

TO THE UNKNOWN GOD

J. H. Beer

(Stoics) Zeeno, was the founder of the stoics. He taught that there is a God, but that he is lost in matter, they believed in the unity of the divine being, the creator of the world by the word or logas, but all their opinions were mingled with grossest error. It is said he borrowed many of his opinions from the Jewish scriptures; but it is certain that Socrates and Plato had taught some of them before they withstood Paul to his face and considered him only a babbler, but in the very heat and shock of the battle, he stood immovable for the true God.

The Greek word for porch is "stoa," and from the circumstance of his teaching

his scholars in a famous porch at Athens, they were called stoics. They taught it was wisdom alone that made men happy and that the ills are but fancied evils and that wise men ought not to be moved either by joy or grief. In some respects they were like the Christian Scientists. They taught God was everywhere in everything, they were Pantheists, they required not idols though the people might have them. They taught that matter is eternal, and the soul is material, and that there is no future life and judgement, and at death the soul returns to its original elements.

As they listened to Paul they thought him one more new teacher who had some new philosophy he wished to present. They called him a babbler, talking about new gods, Jesus and the resurrection. They invited him to Mars Hill, where their court of morals held forth to present his case. They pretended great interest, (see verse 21) they spent their time in either hearing or telling some new thing, they had slaves to do their work, and the well-to-do could spend their time in any kind

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Ezra L. Beery, Union, Ohio, Associate Editor.

of discussion.

The philosophy as demonstrated by thousands of church members causes more infidelity than all the Parkers and Ingersols combined. They profess to know God but in works they deny Him.

As a principle increases in its meaning, it decreases in the number that should adhere to that principle. Suppose by education I mean everyone who can read and write there are

several millions of people in the United States, but suppose by education I mean every one who has graduated from high school—about one fifth of the population would be classified as educated, or on the other hand, if by education I mean everyone who has graduated from a university or college, one half of one per cent would come under that heading.

Suppose, by friends you mean all who shake your hand, and say how are you, I am glad to see you, you have scores of friends of that kind. But suppose you mean all who will stand by you through thick and thin and defend you when they hear your name defamed and wronged. I fear they are lamentably few.

Suppose by Christian, I mean every one who has their name on a church record? There are over twenty six million in the United States. On the other hand, suppose I mean every man and woman who is willing to do God's will, I doubt whether there are ten million who would die for Jesus.

Those learned philosophers and critics were steep-

ed in idolatry, and knew not the true God. (I Cor. 1:22) "For the Jews require a sign, and the Greeks seek after wisdom." (V. 23) "But we preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." (V. 25) "Because the foolishness of God is wiser than men."

Denton, Md.

CONSIDERATION

E. L. Berry

In studying the scripture we notice that God always had a plan for carrying on his work, and most always had a man to carry out the plan. Moses, when he was a baby was protected and saved from death, that he might fulfill God's plan in leading the Children of Israel. In peace or in war, he did not fail to put them in remembrance of God's love, even though he had to chastize them often.

In olden times there were many things that were to be remembered. In Deut 32:7,

"Remember the days of old. Consider the years of many generations: ask thy Father, and he will shew thee; thy Elders and they will tell thee." It seems to me that there are many things in the Bible that should be taught by our Father and Elders, that they be not forgotten. There is an end to this life, and now is the time for teaching, that we might enjoy the blessings.

(Isa. 12:24) "Only fear the Lord, and serve him in truth with all your heart: for consider how great things He hath done for you." I am sure that not one of us can really begin to measure God's greatness to us. He has given us food and raiment and life, whether we deserve it or not. We go to the Sanctuary and hear His word read, and sing His praises, and we forget that each Sunday might be our last.

I have been thinking since our last conference, how some of us were permitted to go then, and enjoy the meeting. We are sure that some of the sermons we heard would have been enjoyed by all Christian people, but all could not be there. I have been

watching the Monitor for some of those who spoke to write a line or two, and again I wonder, is it easier to preach than to write?

There are many wonderful lessons in the Bible that we should know about. (I Tim. 4:15) "Meditate upon these things; give thyself wholly to them: that thy profiting may appear to all."

We pledge ourselves to help forward the work of the Master, but when it comes to action, well we let the other fellow do the work. Let us meditate on the words of truth, that it might be preserved for generations to come. (Isa 1:8) "This book of the law shall not depart out of my mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

R. 1, Union, Ohio.

COVENANTS

Ida M. Helm

"Hear the word of the Lord, ye scornful men, that

rule the people which is in Jerusalem. Because ye have said, we have made a covenant with death, and with hell we are at agreement, when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." (Isa. 29:14-15.)

These men of Judah, though they were of God's chosen people, they were spiritually lulled to false security, and with careless confidence they boasted of their supposed covenant with death and agreement with hell that they believed would save them when the overflowing scourge should pass through. They were ignorant of the fact that the covenanted people of God are the only ones that have a covenant with death and are safe from the Destroyer.

These men mocked the prophets that God sent to warn them and plead with them to turn to God. They erred in vision and were drunk when engaged in the sacred, priestly duties of their office. God sent Isaiah to tell them that God will teach them that He means

what He says, by men of strange lips and of another tongue. They were not safe from the ravages of the host of the Assyrian army. Egypt could not save them.

These men of Judah were politicians, they were seeking an alliance with Egypt instead of putting their trust implicitly in God. They thought by their policy they had bought off death and hades. They thought they had with their own ingenuity made themselves a secure refuge in Egypt. It is not by intrigue, nor by might, nor by power and it is not by money, nor by politics, nor by labor unions nor any worldly organization that we shall triumph over sin and Satan but it is by the Spirit of Almighty God.

Hear God's voice speaking to these men of Judah, "Your covenant with death shall be disannulled and your agreement with hell shall not stand, when the overflowing scourge shall pass through, then ye shall be trodden down by it." (Isa. 28:14.)

Dismay and disappointment will come to them and they will fall before the overflowing scourge.

"Though Judah offer sacrifices year after year God will not accept them, there shall be heaviness and sorrow, and thou shalt be brought down, and shalt speak out of the ground." (Isa. 29:4.)

The United States can never buy back industrial and economical peace, happiness and prosperity with the proceeds of the sale of whisky and its attendant evils. Their agreement with sin can not prosper. We must seek first the kingdom of God and His righteousness and God will add the material blessings needed. The refuge of lies and falsehood under which the men of Judah hid themselves, God said, "shall be swept away and the waters shall overflow the hiding place." (Isa. 28:17.) So it will be with men who favor whisky.

Isa. 44:20 tells us of a man that feedeth on ashes; a deceived heart hath turned him aside, that he can not deliver his soul, nor say, "Is there not a lie in my right hand? A deceived heart. He carries a lie concealed in the right hand. God would hold the right hand and lead the man in paths of righteousness, but

the hand is preoccupied, and with a lie he shuts himself from contact with God and ignores the blood covenant. Jesus came to offer man, so he blunders on and finally sinks beneath the load of his own sins.

Have I a sure covenant with God? Our religion may be only in feeling, or in words, or in outward acts of devotion. It may not include separation from the world. There may be no self-denying acts of love for God. The life may not be growing more Christ-like. The pleasures of sin and the vain glory of life may separate me from God and though I call myself a Christian, and I may say, I have a covenant with God, that claim is a lie in my right hand, the hand by which God is seeking to lead me but cannot because of the lie.

Jesus says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:8-9.) The heart is deceived. God is not mocked. God made a cov-

enant with Noah, and every time we see the rainbow we think of God's truth and faithfulness.

Let us turn our attention to the covenant God's Son Jesus made for mankind. The everlasting covenant, sealed with His own life blood. Peter in one of his wonderful sermons referring to the covenant the Jews inherited declared, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed." (Acts 3:25.)

The old covenant was ratified many times with Abraham, with Isaac, with Jacob, with Moses, with David. God has always been faithful in all His covenants. It may be possible that I am not conforming to modern theology by talking about God's covenant to man. Any way we hear very little said about it, but our forefathers talked and wrote a great deal about it. They realized something of the wonderful profound meaning contained in it. God has given us a plan by which He binds Himself and which we are invited to ac-

cept, and in which we may securely rest.

The old covenant in the tabernacle with its blood of bulls and goats and heifers, and birds is a type of heaven where God has his dwelling place. It's a shadow of something better. It is a type of Christ, the Redeemer, the God-man who is the meeting place between God and man. It is a type of the communion the Christian has with the Savior of the world. Jesus our great High Priest by virtue of the blood sacrifice he made once for all is in heaven.

Turn to Hebrews 9:22-24, "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." With his own blood "Moses was admonished of God when he was about to make the taber-

nacle: for, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Heb. 8:5. There was only one true tabernacle, only one way to make it.

There can be only one true temple and its service must be just as God planned. There was only one ark in Noah's day to save the people and the ark was built exactly as God designed. The one tabernacle in the wilderness and the one temple in Jerusalem were types of something better. They were but the shadow, the crucified, resurrected Jesus is the substance. In His blood shed on Calvary He has given us the new covenant, the one covenant in Jesus blood.

Heb. 13:20 says, "Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen."

This refers to Jesus' entrance into the heavenly

sanctuary with His own blood of the everlasting covenant and our Lord's exaltation as head over the family of God. "One Lord, one faith, one baptism."

(Ephesians 4:5.) "There is one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4:4)

Each member of Christ's church, the one body is united to Christ, the one Head by one faith and one baptism. There is only one way to be saved for Jew and Gentile, red or yellow, black or white, all come under the one blood covenant in respect to their union with Christ. Jesus gave one plan for all. The humanity of our Redeemer is the basis of his work of atonement, of intercession and of reconciliation. He is the pattern of the Christian's life, the life that proclaims, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal. 2:20.)

The Jew's religion had its sort of pardon under the blood of the old covenant.

There was the blood of animal sacrifice in which there was the remembrance of sins every year. There was only enough efficacy in the Jewish animal sacrificial blood to keep alive the memory of sin. The sacrificial blood of Christ is of sufficient efficacy to wash away sin and to abolish the awful penalty of sin.

All the promises of the gospel of Christ rest in the covenant made in the atoning blood of Christ, and the resurrection of Jesus from the dead.

We accept Christ and his offered pardon when in holy baptism, we follow Him into the water there to be thrice immerced in one baptism, into the name of the Father and of the Son and of the Holy Spirit. We promise to renounce Satan with all his pernicious ways, we promise to follow Jesus in all things and be faithful until death. We are now in covenant relation with the Trine God, three in one, Father, Son and Holy Spirit. One God.

"Oh Lamb of God, thy precious blood
Will never lose its power;

Till all the ransomed church
of God
Are saved to sin no more.”
R. 2, Ashland, Ohio.

AMUSEMENTS AND WORLDLY PLEASURES

Wm. Root

First, they belong to the works of the flesh. One of such is mentioned by the Apostle Paul in Gal. 5: 19-21.

“Revelings” is a work of the flesh, which to me is a very good definition for amusements and worldly pleasures.

For what is revelry? Revelry is being accompanied with noisy riotous feasts or gatherings, any worldly crowd, such as moving picture shows, ball games, dances, banquets, yes I would say that the band concert comes under the same thing.

Any noisy crowd where there is clamorous merriment, accompanied with worldly, instrumental music is revelry.

These noisy gatherings were condemned for Gods people under the law.

Second, amusements and

worldly pleasures are only transitory, that is they continue but for a short time, they are fleeting, unstable.

Job 21:7-17. “Wherefore do the wicked live, become old, yea are mighty in power?

Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them.

Their bull gendereth not, and faileth not; their cow calveth, and casteth not her calf.

They send forth their little ones like a flock, and their children dance.

They take the timbrel and harp, and rejoice at the sound of the organ.

They spend their days in wealth, and in a moment go down to the grave.

Therefore they say unto God, depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?

Lo, their good is not in their hand: the council of the wicked is far from me.”

It seemed good to Job of old to stay away from

amusements and worldly pleasures, away from revelry.

What about it Christian professor, do you like to listen to the jazz programs put on over the radio? Have you one in your car? Do you like their clamorous merriment? "Revelry." Read this text again.

Can you see any likeness of the people of those days to the people of this age?

Paul said of Moses that he refused to be called the son of Pharaoh's daughter, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11:25.) I would too, wouldn't you? For they are only transitory any how.

Amusements and worldly pleasures are vain. (Eccl. 2:11) "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit and there was no profit under the sun." This was Solomon's experience, he sought amusements and worldly pleasures.

Amusements and worldly pleasures choke the word of God in the heart. (Luke

8:14) "And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."

Amusements and worldly pleasures in olden times belonged to idolatrous worship. And I am constrained to believe that the same is true in the so called Christian worship of today.

Look at the golden calf of Israel. Paul says, "Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play." (I Cor. 10:7.)

Amusements and worldly pleasures lead to poverty. (Prov. 21:17) "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich." Reader if you think that these things will not rob you of your material wealth, yet know you one thing they will bring you to spiritual poverty.

"He that loveth wine." I wonder what about beer. Can a man be a Christian and drink beer? These things lead to disregard of the judgments and works of

God. (Isa. 5:12) "And the harp, and the viol, the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands."

The same is true of the people of today. They terminate in sorrow. (Prov. 14:13) "Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded."

Amusements and worldly pleasures are apt to lead to greater evil, they may rob us of our children. (Job 1:5) "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." Job seemed to be fearful that perhaps his sons in their revelry had sinned against God even to the extent of cursing God.

Young people, as well as older ones, too let us be careful that we are not drawn away with lust and enticed to take part in the

sinful amusements and pleasures of this wicked world.

Amusements and worldly pleasures cost John the Baptist his head. (Matt. 14: 6-8.) The wicked seek for happiness in amusements and worldly pleasures. (Eccl. 2:1-8.) "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, it is mad: and of mirth, what doeth it?"

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

"I made me great work; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kinds of fruits.

"I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions

of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts."

All these things Solomon had and yet he said all was vanity and vexation of spirit and that there was no profit under the sun.

Amusements and worldly pleasures exclude from the kingdom of God. After Paul had named the seventeen works of the flesh he said: "Of the which I tell you before, as I have also told you in times past that they which do such things shall not inherit the kingdom of God."

Brethren and sisters, one and all, let us refrain from the amusements and sinful pleasures of this modern world.

Peter says, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and

abominable idolatries." (I Peter 4:3.)

Great Bend, Kan.

HISTORY OF CHRISTIAN BAPTISM

O. C. Cripe

Chapter 5

As we come down to the fifth century A. D. we find Novatians in Italy and the Donatians in Africa flourishing to such an extent that they had large congregations all over southern Europe and Africa. They were about the same in doctrine and practice; both practiced trine immersion for the remission of sins, believing it to be the only apostolic mode of baptism.

They contended for purity of church, discipline, and would only baptize those of adult age, and those had first to be instructed in the Christian doctrines. They required all their members to observe all of Christ's commands which He had given His disciples to observe. They were nonresistant and would have nothing to do with the affairs of any earthly government.

The Emperor Constantine one time called a council. Among the Bishops that were called there were some of the Novatian bishops. One of them said in that council, "What has the Emperor to do with the church? What have Christians to do with kings? Or what have bishops to do with a court?"

It is admitted by all historians of any note that trine immersion was the general practice of all Christian bodies of believers, from the second century to the seventh. Dr. Catheart, a Baptist author, in his book "Baptism of the Ages," says "Trine immersion was the general practice of Christians, from the end of the second century A. D. till the twelfth century A. D. The proof of this statement is overwhelming." Strabo, a noted theologian of the ninth century A. D. says: "That trine immersion was the prevalent practice of the (Catholic) church till the seventh century A. D."

In the face of all these facts, we find a very fluent and influential bishop by the name of Eunomius who lived in the fourth century, who is considered to be the

author of single immersion. Theodoret, a noted historian of the fifth century, says: "He (Eunomius) subverted the law of holy baptism which had been handed down from the beginning, from the Lord, and His apostles, and made a contrary law, asserting that it is not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity; but to immerse once only into the death of Christ. Socrates, another historian of the Christian church, who wrote about the same time, speaking of those who followed this bishop says:

"I shall merely observe that they adulterate baptism; for instead of baptizing in the name of the Trinity they baptize into the death of Christ."

This is the first we have in history, that single immersion was practiced for Christian baptism. All the historians of that time that gave history of the Christian church, unitedly say that it was a perverted and adulterated baptism. Hence not Christian baptism.

If we are informed correct, all immersions that were called baptism, either

trine or single, were performed by bowing the head face forward, at this time. Backward action, or what is called backward immersion was not practiced until after the reformation. It was first practiced in England. It took popes and councils to validate single immersion. Finally it was considered valid baptism by a council in the 9th century. Trine immersion was never, as I can find, questioned as not being valid or apostolic baptism in the first centuries of the Christian era.

From the seventh to the twelfth century A. D. is considered by many as the "dark ages" of Christianity, especially the tenth century.

There is not much on record as to what those who were not of the Catholic faith believed and practiced, and all that is known is only what their strong opposers or enemies had to say about them. As far as we can find there were a number of small bodies of faithful believers all over Europe, Asia Minor and Africa that held to the true faith of the gospel, and held to the practices of the early Christians.

The Catholic church persecuted them, for not recog-

nizing it to be the only true church and for not baptizing infants, and for rebaptizing those who had been baptized by the Catholic church. Those bodies of believers were generally called "Anabaptists." Among those bodies were the Waldensees, who were mostly found in the valley of Piedmont in France, in the tenth century.

According to history the Catholic church retained, to a great extent, the three dips or trine immersion in baptism up to the twelfth century. Orehard in his history of Foreign Baptists, says that the Waldensees did not differ in the mode of baptism with the Catholic church. So we have trine immersion as the apostical baptism practiced by almost all bodies of believers to the twelfth century. While there were some other modes practiced by the Roman Catholic church such as single immersion in Spain and at other places sprinkling was also practiced; yet trine immersion was the general practice till the close of the twelfth century, A. D.

Salida, Cal.

THE CHRISTIAN LIFE

Vernie Diehl

When we have been saved by grace through faith, Christ becomes our great example and pattern for Christian conduct. (I John 2:6) "He that saith he abideth in Him ought himself also so to walk, even as He walked." Christians sometimes forget that even while contending for the faith, they should not fail to be courteous, and when brethren are bitter and fault-finding, we should not do as they do unto us, but as Christ did, who, when He was reviled, reviled not again. The life of Jesus was clean. His speech was clean. He spoke the truth and uttered no deceit. His deeds were clean. He is a good example.

Do we follow as we should? Too many times Christians are guilty of improper words and deeds. "Out of the same mouth proceedeth blessing and cursing which ought not so to be." If we live after His example we will live a separate life. Clean lips are essential to good days. The

sanctified life is the witnessing life.

The Christian life is more than a new standing before God: it is a new life in us, with a new nature, and a new power. "We tell sinners that the Christian life is not a load that has to be borne, but it is a power that carries us." It is not enough that we begin this life; we ought to use all our knowledge and power to develop it. Multitudes seem to think that if only they make a beginning that is all there is to it. But growth is essential to a happy, fruitful, contented Christian life.

We must have the needed food; the word of God is a perfect food. We grow by getting knowledge, we grow also by discarding evil thoughts and practices.

Peter says, "Lay aside all malice, all guile, all evil speaking, hypocrisies and envies that ye may grow." Christians should be good citizens, and ready to give an answer to everyone that asks a reason for the hope within. Be wise, know the Saviour, be filled with the Holy Spirit, get a renewal until filled to overflowing, then there is light, power, and purity of heart.

When we say to the Lord, fill me now, we will walk right—our attitude to others is not to be personal interest, but sacrificial service. We must get away from the idea our plans and ideas are right—the other person wrong. We need not surrender our principles, but to have a due regard for the rights, principles and interests of our brethren. There must be a separation from the world—not isolation or withdrawal from all contacts of our fellowman—our contact is essential to the success of the propagation of the gospel. We are not to join with them in their sinful pleasures and pursuits.

Christ said, "Ye are the salt of the earth and the light of the world." So let the light shine.

There should be no lying or deceit in speech, disposition, or acts. The gospel proclaimed by the Christian known for sincerity and truthfulness would be received with due consideration. Let us remember that with Christ, suffering was the gateway to glory, and it will be the same for us. A short time of suffering here in the world, and then an

eternity of glory with Christ Himself.

Nokesville, Va.

SIXTY YEARS AGO

Levi G. Kline

When I was baptized into the church the brethren had all beards, except one or two in our district, and just so in adjoining districts, all had their hair and beards in a common sanitary way.

Meetings were mostly held in houses in winter and in the summer time in barns. Love feasts were held in barns, too. Sisters were all dressed plain with prayer coverings, large enough, and big bonnets and long dresses—no high heels on shoes. Members would not call each other Mister or Mistress, rather Brother and Sister so and so. They did not give each other flattering titles as we read in Job 32:22. Read it for yourself.

Preaching was very sharp and much warning was given about pride. Revival meetings were not known in eastern Pennsylvania. Sometimes two brethren would come from another

district and preach two evenings and they would not take any pay—no, they thought that was wrong.

The salutation was strongly urged. Many went to meetings in open spring wagons, some walked a few miles—I walked eighteen miles myself. Not many young people were joining the church, but people of matured age would come, one or two, sometimes more. They did not try to get numbers but quality. If a member made a mistake Matthew 18 was used.

At funerals the words of truth and comfort and warning was preached, true to the occasion, the living being admonished, and the dead left in the hands of Him who holds the issue of life and death.

Chambersburg, Pa.

HOW TO BE READY TO WELCOME HIS COMING

If you would be converted and saved, strive to understand the necessity and true nature of conversion; be much in serious secret consideration; attend upon the word of God, read the scripture; betake yourselves to

God in a course of earnest, constant prayer, and ask His grace to illuminate and convert you. Give over your known and wilful sins, your unnecessary sinful companions: deliver up yourself to the Lord Jesus, that He may pardon you by His blood and sanctify you by His spirit. Do it speedily, without delay, unreservedly, absolutely, and universally. Think not to divide your heart between Christ and the world; and to part with some sins and keep the rest. You must in your heart and resolution forsake all that you have, or you cannot be His disciple. If you will turn and live, do it resolutely and stand not still deliberating, nor wavering as if you were uncertain whether God or the flesh be the better master, or whether sin of holiness be the better way, or whether heaven or hell be the better end. Away with your former lust, and fixedly resolve. Now, while you are reading, before you sleep another night, before you stir from the place, before Satan has time to take you off, Resolve.

“For God so loved the world, that He gave His only begotten Son, that

whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

Jesus also said:

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

—Selected.

A FEARFUL STATISTIC

An international alliance, "The Help Committee for the Relief of World Suffering," has made public the following unpleasant statistic for the year 1933:

During the above named year, 2,400,000 persons died of starvation. Suicides committed during the same period, amounted to 1,220,000. This makes a sum total of 3,620,000 lives lost.

Destroyed through greed (to stabilize prices): grain, 568,000 carloads; rice, 144,000 carloads; coffee, 267,000 sacks; sugar, 2,560,000 Kilg. Added to this 423,000 carloads of grain were burned up.

It is estimated that 67 per cent of the lives lost through starvation could have been saved with the food thus destroyed.

This will not go unpunished. Mankind has every reason to prepare for terrible times to come.

Prof. Oscar Haglund,
Sskersund, Sweeden.

NEWS ITEMS

WAYNESBORO, PA.

The Waynesboro congregation was made to feel glad on Sunday, July 18th, when A. B. Rice, from the Mt. Dale congregation came and preached for us in the morning.

He was on his way to our mission point in Fulton county, where he held a weeks meeting for the brethren who live isolated from the Waynesboro church.

There was none added to our number at this time but we feel that the brethren were encouraged to hold out faithful.

We have changed the date of our series of meeting which will begin Sunday, September 19th, and to continue for two weeks, Elder Joseph P. Robbins of Englewood, Ohio congregation being our speaker.

On July 31st we held our council meeting at 7:30 o'clock. Our Elder, Bro. L. B. Flohr opened the meeting and led in prayer. All business that came before the meeting was taken care of in a Christian manner.

At this meeting we decided to hold our fall love feast and com-

munion on Thanksgiving Day with an all day meeting.

On August 1st we held our Harvest meeting, an all day meeting.

We were made to rejoice to see so many of the good brethren and sisters who came to worship with us. We had Sunday school in the morning followed by preaching by Bro. Harry Smith from the Mechanicsburg congregation, and Elder J. A. Miller.

Dinner was served in the basement at the noon hour.

Those who took part in the afternoon services were: Bro. Joshua Rice, T. C. Ecker, Bernie Shriner, our Elder, Bro. L. B. Flohr and J. A. Miller.

We feel that there was many good thoughts dropped in these various messages. We feel that we have much to meditate on the goodness of God toward His people.

We ask all that can to come as often as possible to our revival beginning September 19th. We also ask an interest in the prayers of those who cannot be present with us here to remember the meeting at the throne of Grace.

Mae Tharp, Cor.,
R. 2, Waynesboro, Pa.

OBITUARY

Mrs. Ella May Hoover, daughter of John N. and Catherine Hoover, was born July 28, 1875 in Topeka, Kans., and passed away July 29, 1937, from a cerebral hemorrhage.

She united with the Brethren church at the age of 18 years and united in marriage with Samuel

Blair Hoover October 22, 1895.

To this union were born 10 children, all of who survive: Mrs. Della Johnson, Mrs. Mary Clapper, Mrs. Elizabeth Allus, Mrs. Catherine Hardman; six boys, Orville, James, Harvey, Elmer, David, Leslie. Surviving also are five brothers and four sisters who live in Pennsylvania, 9 grandchildren and hosts of relatives.

Funeral rites were held Wednesday, August 4, at 11 a. m. at the Shannon funeral parlors. The undersigned officiated. The sermon was preached from II Tim. 4:7. He was assisted by M. S. Peters. Sister Hoover was laid to rest in the Modesto cemetery.

J. A. Root.

The time is drawing nigh

For the coming of the king;
Let our lamps be trimmed and
burning,
And the joyful tidings ring.

Soon the soundings of the trumpet
Will be heard in every land,
And the saints in garments white
Will be gleaned from every strand.

THE LORD'S PRAYER IN RHYME

Joseph P. Robbins

Our Father in heaven we hallow
thy name,
May Thy kingdom on earth and in
heaven be the same;
O, give to us daily our portion of
bread,
It is from thy bounty that all must
be fed.
Forgive our transgressions and
teach us to know
That humble compassion that pardons
each foe;

Keep us from temptation from evil
and sin,
And thine be the glory forever.
Amen.

Potsdam, Ohio.

NOTICE.

The District Meeting of District No. 3 will be held at the Clover Leaf, church, McClave, Colorado October 9th to 11th, 1937.

Pray for and attend these services that they may be an inspiration to the church and a glory to God.

All queries for General Conference must first be acted upon by District Meeting.

Remember the place and date.

Wm. Root, Clerk.

WEST FULTON

We have deferred our series of meetings one week. They will begin September 19th instead of September 12th, continuing two weeks and closing with a Love Feast on October 2nd and 3rd.

Come and worship with us.

Orpha Beck, Cor.

NOTICE.

The Plevna Dunkard Brethren are looking forward to a revival meeting beginning September 6th and continuing for two weeks with Bro. A. B. Rice of Frederick, Md., as our evangelist. We expect to have a harvest meeting on Sunday September 12th. Our Love Feast will be October 3rd. It will be an all day meeting.

We extend a hearty invitation to all who can to come and enjoy these meetings with us.

Iona Lantz.

HEAVEN

Life changes all our thoughts of
Heaven—

At first, we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight;

But in the afterward of years
It is a more familiar place,
A home unhurt by sighs and tears,
Where waiteth many a well-known face.

With passing months it comes more
near,

It grows more real day by day—
Not strange or cold, but very dear—
The glad home land, not far away,
Where none are sick, or poor or lone—

The place where we shall find our
own.

And as we think of all we knew
Who there have met to part no
more,

Our longing hearts desire home, too,
With all the strife and trouble o'er.

THE STICK-TOGETHER FAMILIES

The stick-together families

Are happier by far,
Than the brothers and the sisters
Who take separate highways are.

The gladdest people living
Are the wholesome folks who
make
A circle at the fireside
That no power but death can
break;

And the finest of conventions
Ever held beneath the sun,
Are the little family gatherings
When the busy day is done.

There are rich folks, there are poor
folks,

Who imagine they are wise;
And they're very quick to shatter
All the little family ties.

Each goes searching after pleasure
In his own selected way;
Each with strangers likes to
wander,
And with strangers likes to play.

But it's bitterness they harvest,
And it's empty joy they find,
For the children that are wisest,
Are the stick-together kind.

There are some who seem to fancy
That for gladness they must roam,
That for smiles that are the bright-
est
They must wander far from home.

That the strange friend is the
true friend,
And they travel far astray,
And they waste their lives in
striving
For the joy that's far away.

But the gladdest sort of people,
When the busy day is done
Are the brothers and the sisters
Who together share their fun.

It's the stick-together families
That win the joys of earth,
That hear the sweetest music
And that find the finest mirth.

It's the old home roof that shelters
All the charm that life can give;
There you find the gladdest play-
ground,
There the happiest spot to live.

And, O weary, wandering borthers,
If contentment you would win
Come you back unto the fireside
And be comrade with your kin.
Selected—Velora Williams

I MAY WALK WITH JESUS

What honor has my Savior
Upon my life bestowed,
As day by day I journey
Along life's unknown road;
For He, the King of Glory,
Calls me His friend to be,
And I may walk with Jesus,
And He will walk walk with me.

What wondrous light illumines
This little life of mine,
As words that He has spoken
Across my pathway shine!
Though smooth it be or rugged,
I press on trustfully;
For I may walk with Jesus,
And He will walk with me.

What glory does His promise
To my poor life thus lend,
That He will be my Comrade
E'en to my journey's end!
And all of life grows holy
In Jesus' company;
For I may walk with Jesus,
And He will walk with me.
—Selected.

LIKE JESUS

I want to be like Jesus,
So lowly and so meek;
For no one marked an angry word
That ever heard Him speak.

I want to be like Jesus,
So frequently in prayer;
Alone, upon the mountain-top,
He met His Father there.

I want to be like Jesus;
I never, never find
That He, though persecuted, was
To any one unkind.

I want to be like Jesus,
Engaged in doing good;
So that of me it may be said,
"She hath done what she could."

Alas! I'm not like Jesus,
As any one may see;
O, gentle Savior, send Thy grace,
And make me like to Thee.

ADULT SUNDAY SCHOOL LESSONS

July 4—II Kings 2:1-25.

July 11—II Kings 4:1-37.

July 18—II Kings 5:1-27.

July 25—II Kings 6:1-23.

Aug. 1—II Kings 11:1-21.

Aug. 8—II Kings 17:1-23.

Aug. 15—II Kings 19:1-37.

Aug. 22—II Kings 20:1-21.

Aug. 29—II Kings 22:1-20.

Sept. 5—II Kings 23:1-28.

Sept. 12—I Chron. 13:1-14.

Sept. 19—Ezra 3:1-13.

Sept. 26—Ezra 4:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

July 4—The Early Life of Moses.
Ex. 2:1-10.

July 11—The Burning Bush of
Horeb. Ex. 3:1-14.

July 18—Moses and Aaron Before
Pharaoh. Ex. 7:1-25.

July 25—The Passover Night. Ex.
12:1-36.

Aug. 1—Crossing the Red Sea. Ex.
14:5-31.

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Aug. 8—Manna in the Wilderness.
Ex. 16:1-31.

Aug. 15—The Ten Commandments.
Ex. 20:1-23.

Aug. 22—Aaron and the Golden
Calf. Ex. 32:1-24.

Aug. 29—The Tabernacle in the
Wilderness. Ex. 40:17-38.

Sept. 5—The Spies and the Prom-
ised Land. Num. 13:17-33.

Sept. 12—Troubles in the Wilder-
ness. Num. 20:1-13.

Sept. 19—The Serpent of Brass.
Num. 21:1-9.

Sept. 26—How God Honored Moses.
Deut. 34:1-12.

BIBLE MONITOR

Vol. XV

September 15, 1937

No. 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

REIGNING WITH CHRIST

The faithful Christian does not pass through this world with all his sorrows and trials without consolation. Indeed the goal that is fixed before us is of such value that we gladly bear all in order to gain it. The apostle Paul in reasoning these matters over declared thus, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.)

Paul was aware of the reward that was awaiting the faithful and he was grateful for the comfort that came to him in his hours of affliction. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that

we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (II Cor. 3:5.) Not only was Paul comforted, he farther stated that others who suffered for the cause of Christ would also be comforted.

"And our hope of you is steadfast, knowing that, as ye are partakers of the sufferings, so shall ye be also of the consolation." (II Cor. 1:7.) What is it that gives us consolation and encouragement in the fact of all these bitter experiences which we must suffer? Is it some temporal reward such as earthly riches, or possessions which we shall receive? Indeed not, it is that incorruptible crown which is promised to the faithful which shall be ours after this life. This is what gave the apostle Paul con-

solation at the end of his journey here. Listen to his message regarding this. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love His appearing." (II Tim. 4:8.)

There are so many precious promises in the scriptures that encourage and inspire us to bear all things for Christ's sake that one cannot fathom the grandeur and glory of it all. We are told in II Timothy 2:11-12, "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him; if we deny him, he also will deny us." In this reference we have the assurance, if we are faithful, of living and reigning with Christ. This is wonderful to contemplate, so wonderful that our limited minds can only grasp it faintly. It suggests to us an immortal and glorified existence such that is beyond our understanding. We can get some light as to what it will be from the appearance of our Savior after his resurrection and other

scriptural references. We are assured of one thing that we shall be raised from the grave incorruptible. (I Cor. 15:52) "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And God hath both raised up the Lord, and will also raise up us by His own power. (I Cor. 6:14) "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." (Rom. 8:11.)

The thought of reigning with Christ suggests to us that we shall occupy a position with Him and share His glories. Paul speaks of it like this: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:16-17.) To think that we, the weak and sinful creatures that we are, if we confess Christ and share

His sufferings in this world shall some day share His glories throughout the ceaseless ages of eternity in the heavens above is wonderful indeed. Well can we endure all these passing tribulations and sorrows for that grand and glorious privilege of God's love and mercy. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." (I Peter 4:12-13.)

SELF-EXAMINATION

J. H. Beer

(I Cor. 11:26-34) "For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. But let a man examine himself, and so let him eat of that bread, and drink of that cup." The Lord's supper is not for all men, but only for those who are able to discern spiritually the Lord's body. It is

not meant for the conversion of sinners but for the edification of the disciples. Hence the need of examination, lest we intrude ourselves where we have no right to be.

(The object of examination.) First, that the communicant may eat and drink worthily. "Examine, and so let him eat," he is not to examine in order to stay away. Second, that he may know that the responsibility rests with himself.

The examination is not by priest, or minister. He examines himself, that he may communicate solemnly, and not come to the table carelessly, and as to matter of course—he is to make heart searching inquiry, and so approach the table with self-humiliation. That he may come to the table intelligently, knowing to what he comes, and why. That he may do so with appreciative confidence and joy. After his examination he will know his right to come and feel at ease.

Many good results would follow if this examination were universally practiced. A man in this text means "any man," "every man."

The examination should

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be as frequent as the eating of bread, no man has reached the point at which he is beyond the need of further self searching.

Points for examination: Is it a feast? Have I life? The dead sit not at banquets. Have I a friendship toward the Lord, who is the host? Have I put on the wedding garment? Jesus bids us show forth His death. Do I live by His death? Jesus bids us do this by eating bread, is this

eating a symbol of a fact, or is it a mere mockery? Is Jesus really and truly the food of my soul? Jesus bids each believer do this in union with others. Am I truly one of His people and one with them? Am I dwelling in love with all? This cup is the new covenant in Christ's blood, am I in covenant with God in Christ Jesus? Do I rest in that covenant for all my hopes?

Jesus calls His people to remember Him in this supper, can I remember Christ? or am I attempting a vain thing? Our profession, experience, conduct, hopes, and designs should all pass the test of this self examination.

The duty after examination to eat of the bread, not to neglect communion or postpone it, but to eat reverently, to drink the cup.

This is specially commanded, therefore we cannot go to Popish mass, where there is no cup to eat and drink, so as to discern the Lord's body, having the mind awake to see Jesus symbolized in this ordinance. We should thank the Lord for so great a privilege.

(II Cor. 11:5) "Examine

yourselves whether ye be in the faith." Prove your own selves; if you never come at all, remember this, if you are not fit for the communion below, you are not fit for heaven above.

(V. 28) "But let a man examine himself and so let him eat. (V. 26) "For as often as ye eat this bread and drink this cup ye do shew the Lord's death till He come." In this service we remember the great sacrifice for our redemption on Calvary, and in partaking of this service we give evidence of our faith in His second coming.

Denton, Md.

FEET WASHING

Ida M. Helm

The great Master's hour is come. He has made the long, tiresome journey to Jerusalem. The passion day is at hand, the time when the Jewish passover lamb must be killed. Jesus knew He, the true Passover Lamb of God must be sacrificed at the same hour in which the Jewish passover lamb is slain; knowing He "should depart out of this

world unto the Father, having loved His own that were in the world He loved them unto the end." (John 13:1) And He spent this last evening apart with His disciples. He would eat His last supper alone with them.

He sent two of His disciples to make preparations for the supper. An upper room is selected and the sacred supper is prepared. Then in the evening, He with the twelve gather in the room and recline at the table to partake of the supper. Jesus' heart was full of love for His apostles though He knew that one of them was planning to betray him into the hands of those who hated Him and were seeking to kill Him.

They are seated at the table. But what is He, the Master doing? He is getting up from the table, the supper untasted. He is taking off his outer garment. See, He is doing that which is easily understood. "He riseth from supper and laid aside His garment; and took a towel and girded Himself. After that He poureth water into a basin, and began to wash His disciples feet, and to wipe them with the towel wherewith

He was girded." (John 13: 4-5.)

Plain as the whole procedure seems to us there was something about it that those at the table could not comprehend. The teacher stooping to wash the feet of those who were in an inferior position to Him. They were really His scholars and servants. They feel that the servants should wash the Master's feet, if there is any washing to be done just now. Peter decided the Master should not wash his feet and when Jesus approached Peter, the basin in His hand to wash his feet, Peter, astonished, refused to yield his feet to the Master that He might wash them.

"Lord," he exclaimed, "are you going to wash my feet?" Jesus tried to make Peter see that though he could not understand now, hereafter he should know. Peter was determined in his mistaken notion to not permit the Master to wash his feet and he persisted, "Thou shalt never wash my feet." Jesus answered, "If I wash thee not, thou hast no part with Me." It is not from the filthiness of the flesh that I would wash thee, but the symbol of a spiritual

cleansing. Unless I wash thee from thy sins thou hast no part with me.

Peter became impetuous whenever the Master taught lessons that he could not readily comprehend. On the mount of transfiguration he had to be reminded that down in the work-a-day world there is work for every one to do and the Christian's path of duty reaches out among the people.

Peter changed his mind about having the Master not wash his feet and he said, "Lord, not my feet only, but also my hands and my head." Jesus answered, "He that is washed, has bathed his whole body, needeth not save to wash his feet." The complete bathing or immersion into the Holy Trinity stands for the complete and full forgiveness which Christ offers to His followers in holy baptism, and which cannot be repeated: the washing of the feet symbolizes the needed daily forgiveness of sins committed after baptism. Peter must be made to see, that as in walking about our feet become dirty by coming in contact with the earth and need to be

washed from the filthiness. So it is with us spiritually in our walk in life. Our souls become contaminated with sin and they need spiritual cleansing. Can we understand? Why not loyally obey?

Jesus has instituted feet washing and set His seal of approval on it by precept and example. Washing all through the Bible is a symbol of purification. So in Acts 22:16 the sacred writer speaks of the cleansing of the soul of all sins when first accepted by Christ as a washing away of sin in baptism, or as being accomplished through the washing of regeneration.

(ritus 3:5) "He saved us by the washing of regeneration, and renewing of the Holy Ghost." The symbolic cleansing is not a mere outward act but to be efficient there must be a cleansing by the Holy Ghost.

John 15:3 says, "Now ye are clean through the word which I have spoken unto you." The ground of the soul's cleansing, its effectacious effect is in the first place accomplished in the act of baptism in water by faith in Jesus' word. Afterward it is effected under the

emblematic feet washing.

"Jesus saith to him, he that is bathed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all. For He knew him that should betray Him, therefore said He, Ye are not all clean." (John 13:10-11.)

The apostles have been (bathed) cleansed and attained to living fellowship with Christ. They had no more need of the washing of regeneration. They had need only to wash their feet as having become dirty along life's pathway. The bathing points to the greater cleansing of the soul, the feet washing to the necessary washing of the traveler journeying heavenward.

Jesus said, "Ye are not all clean," and John explains that it was Judas, and he was not clean because he was harboring an evil purpose. If this service had been for an outward cleansing the result would have been obtained even if Judas' heart was not right. The very fact that the sinful condition of the heart prevented the cleansing of Judas indicates that the ordinance was for spiritual cleansing.

After the service was completed among them Jesus said, "If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13:14-15.)

Jesus says they are right in confessing him Master and Teacher in His relation to them. He tells them that by virtue of His authority as Master and Teacher He washed their feet. By virtue of the same authority He lays the obligation on them to wash one another's feet. He is very explicit about it. "I have given you an example." Surely we can understand this, "That ye should do to one another as I have done to you." Wash each others feet.

Not long ago a man said to me, "We wash feet in our church. If a man comes to my house and his clothes need pressing or brushing, I attend to that. If he is hungry I feed him. If he is dirty I help him wash. That is the way we wash feet in the church I belong to. It's an example of humility."

I wonder if any one that might have seen him press-

ing the man's clothes would have thought he was washing his feet.? What a strange thing that would be to say, I'm washing his feet.

Never was Jesus more positive, and withal so simple and explicit in precept and example as when He washed the disciples feet. We can not obey the spirit of a command and at the same time ignore the command itself. The words "ought" and "should" are not words to be trifled with. They obligate, they involve moral responsibility.

Christ's teachings do not admit of debate. No ingenuity can ever impair His commands. Jesus never trifled with life and He set the example. The spirit of Jesus' example is condescending from His position as Lord and Master to that of the lowliest servant. This includes that the blessing includes the grace of humility.

Luke 22:24 tells us there was a contention among them which of them was accounted to be greatest. They were striving for the place of honor, thus refusing the place of lowly service. The Teacher shows them that humility and

cleansing is needed before they are fit for His kingdom.

As Jesus closed this service He said, "If ye know these things, happy are ye if ye do them."

In perpetuating the observance of feet washing we yield obedience to the explicit command of our Savior. "If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13:13-14. We are on safe ground when we obey Jesus and wash one another's feet.

In I Tim. 5:9-10 one of the qualifications for being put on the church list of widows to receive support was, "If she have washed the saints feet." Jesus is our Lord and Savior. It is His to command, ours to obey. The true child of God never questions whether this thing or that is essential, or whether it must be done, but rather, what is Jesus, the Master's will that I should do. Whatever it is I will willingly do it. "To obey is better than sacrifice."

Sometimes contentious

people would make it appear that this service was for the apostles only. But they would not like to admit that John 14 with all its wonderful teaching and rich promises belongs to the apostles only. But this would be fair to conclude if the feet washing was for the apostles only.

Since the service of feet washing is one of spiritual cleansing as well as a means to attaining the grace of humility, what can we afford to do less than to observe the command literally and prayerfully.

In feet washing we meet on one common level. Rich and poor, high and low, red or yellow, black or white, all are members of Christ's body, all are brethren beloved, obeying the Master in washing one another's feet.

This institution dictated by Christ and observed by him is a stepping-stone that leads up to another, the Lord's supper. The supper that Christ ate with the disciples immediately after He instituted feet washing and the Lord's supper leads up to the communion service in which the emblems of His broken body and shed blood are reached. This is the

divinely appointed way of approaching the blessed state of the closest fellowship and communion with our Lord and Master.

R. 2, Ashland, Ohio.

MOTHERS

Vernie Diehl

How many mothers are worthy of the great tribute paid to mothers? How many mothers will continue to hold the respect of their children? They are considered old fashioned and out-of-date when we hold up mothers that do not smoke, drink, swear, paint, bob and rizz their hair. How dreadful to see a mother sitting around or rolling a baby, with a package of cigarettes tucked amongst the robes of baby's carriage, or puffing on a cigarette as she pushes baby along.

There is a lack of individuality among mothers, so many have their hair waved just so, their finger nails of the same color, smoking, yes quite a few. Are there mothers who drink? Yes, they tell us so. I hope I may never see one. Mothers

unfaithful to their wedding vows—the poor innocent fatherless children.

O, for mothers that will make a neat home for fathers and babies, cook good, wholesome food, teach the children how to care for both body and soul—not mothers who have their lips and breath stained with paint, liquor and tobacco. What a world if we had only Godly, praying, Christ-like mothers.

Nokesville, Va.

LOOKING TO JESUS

B. F. Fridley

"Ever looking to Jesus, who for the joy that was set before Him endured the cross." (Heb. 12:2.) If we would always confidently look to Jesus, oh, what progress we could make toward heaven. We are but passing creatures, here today, tomorrow we are gone.

I think the Psalmist has the incentive of life summed up right. "Oh teach us to number our days that we may apply our hearts unto wisdom." (Ps. 90:12. Then we read, happy is the man whom the good Lord teach-

eth and correcteth. See Heb. 12:10-11.

Jesus has promises to all His true followers to give them His Holy Spirit and He is doing it. "If I go away I will send the Holy Spirit unto you." (St. John 16-7.) The work of the Spirit is to comfort the believer, to guide unto truth, to reprove sin and keep us in His love and show us things to come. (See John 16.)

Then why not at all times trustingly look to Jesus for divine aid and assistance. For God and Christ are unchangable, holy and righteous. In every important decision we should look to God through Jesus and the aid of the Holy Spirit for relief and guidance and we will obtain help.

God's promise can not fail. It is easier for heaven and earth to pass away than God's word fail. (See Matt. 5:18.)

While God is so good to us in providing for us spiritually, He is equally as good in providing for us naturally, and oh, that men would praise the Lord for His goodness to the children

of men. (Ps. 10:8.) I fear today the Lord does not get the honor and respect due His holy name. Perhaps this is why we have so many judgments coming on the earth. Remember several years ago they called for a reduction in crop acreage and they got it. We had a terrible reduction. The Lord showed His power. Evidently He has to do it to get some people to remember Him.

We read when thy judgments are abroad in the earth the inhabitants will learn righteousness. (Isa. 26:9.)

It is time people in general wake up and look to God and listen to Jesus. Remember He has all power in heaven and in earth, and our duty as Christians is to be His faithful witnesses and to let our light shine. Reflect the glory of God as Moses did after he came down from the mount. If we faithfully love and trust our Creator He will help us along life's rugged pathway and keep us from the evil and save us. (John 17.)

God will give us wisdom to know how to run our business as well. Hear the man after God's heart speak

to us, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters." (Ps. 23.) I know of no sight more suggestive of God's providential care over His children than a flock of sheep under a shepherd's care. Sheep as a rule are easily controlled. Just so are God's people, guided by Jesus. For I hear Him saying, "My sheep hear My voice and they follow Me." Hence they are ever looking to Jesus for divine aid and help. Surely we need help in these last days in which we are come. The word tells us how it will be in the last days, men will become lovers of their own selves, selfish, yes in the extreme.

Today it seems the world is on fire with the love of money and worldly pleasures. Unless we stay clear of these dangerous snares of life, our soul's salvation will be wrecked in the sea of sin and we will be lost at the end. Then let us ever look in faith to Jesus for deliverance. He has promised that aid.

"God is our refuge and ever present help in trouble. Therefore we will not fear

though the earth be removed and the mountains be carried in the midst of the sea." (Ps 46:1-2.) Again the promise of God is, "Lo, I am with you always, even to the end of the world."

I will close this article with that soul inspiring song:

My faith looks up to thee,
Thou Lamb of Calvary, Savior
divine;
Now hear me while I pray,
Take all my sin away
Oh, let me from this day be wholly
Thine.

When ends life's tancient dream
And death's cold sullen stream
Shall o'er me roll,
Best Savior, then in love
Fear and distrust remove,
Oh, bear me safe above, a ransom-
ed soul.

Bradford, Ohio.

COURTSHIP AND MARRIAGE

Marriage is the ultimate goal for normal young people when they come to marriageable age. The Creator, immediately after man's creation, provided for the home. Marriage is the union of one man and one woman for life. Divorce is unscriptural, and was not in the plan of God. Moses allowed divorce because of

the wickedness of the people, but our Lord made it clear that "in the beginning it was not so."

The marriage of a Christian to one who is not a Christian is likewise not approved by the scriptures. "Only in the Lord," is the Bible injunction, "How can two walk together unless they be agreed?" was the question of the prophet Amos in Old Testament times (Amos 3:3). It is usually not wise for those of different denominations to marry. There are problems enough to be faced together in marriage, without having the disagreement on the church question to trouble the newly married. The one holding the most Bible truth should not surrender to the one who holds the least. The one holding the least should accept the religious standards of the other, and this decision should be arrived at before marriage. Any marriage consummated on the basis of the compromise of truth can hardly be expected to have the blessing of God upon it and may not be a happy marriage.

A word of caution should be given to young people

who grow impatient regarding matrimony and feel that their chances are now limited, or even think that the last chance has come. Many women in their haste have married drunkards, or cigarette fiends, or vulgar-minded and swearing persons, or men who were too lazy to work. Sometimes a young man in haste marries a careless, or an indifferent, or a lazy woman who is unwilling to perform the part of a good housewife. Bro. A. D. Wenger used to say that "Plenty of forethought prevents much after-worry." Better remain single all your life than marry one who will fill your life with unhappiness and sorrow. Divinely guided marriages do not lead the godly and the ungodly into matrimony.

The happiest homes are usually found where the husband and wife are about the same age, perhaps within a variation of not over ten years.

Let me repeat, there is no excuse for a Christian to marry either a divorced person, or one who is not a Christian.

"Marriage is honorable in all, and the bed undefiled:

but whoremongers and adulterers God will judge." (Heb. 13:4.) Sexual relations outside of marriage are not only forbidden by the scripture, but also by the laws of the land. The scriptures make it clear that God will judge the transgressor.

Public opinion does not change the word of God. Thirteen times in the New Testament we are told that those who commit such sins will be barred out of the glory world and the heavenly city. Young people should be taught by their parents that a virtuous life is a priceless possession. Purity of body can be lost in a few moments, but cannot be restored in a life-time of decent living. Impurity will be forgiven by the Lord, if there is a real repentance and a forsaking of the sin. Jesus said to the penitent woman who was guilty of adultery, "Go, and sin no more." "Blessed are the pure in heart for they shall see God." (Jno. 8:11; Matt. 5:8.)

The Creator's plan in marriage is stated in Genesis. "It is not good for the man to be alone, I will make an help meet for him." A second purpose is stated in

the words, "Be fruitful and multiply." Children are said to be "an heritage from the Lord." No plan, other than the God-ordained plan of the marriage of one man and one woman affords an ideal environment for the birth and the godly upbringing of children. Divorce breaks up the home and turns the poor children out into the hands of strangers. The Russian plan that children shall be separated from their mothers and placed into large state-controlled orphanages is placing children on the same level with chickens and cattle. Every child has the right to be born in a home where they can have the loving care of both father and mother. Because of all that is involved, is it not just that God should punish the impure, the fornicator, and the adulterer?

There are some people who try to justify immorality by quoting I Cor. 7:36; but any thoughtful person should know that the apostle Paul would not condemn such sins in the preceding chapters (I Cor. 5:7-13; 6:9-11) and then in the next chapter allow what he had condemned. If

verses 37, 38 would be read in the same chapter, it would make it clear that the verse refers to a father who had a daughter of marriageable age. The father can either refuse or consent to her marriage, and would commit no sin in either decision.

Happy home life is the desire of every one, but especially Christians should aspire to such an experience. Happy home life is not an accident. The virtues of honesty, happiness, truth, purity, spirituality, industry, economy, are some of the essentials. These character qualities are not the growth and development of a day. They are not to be found and picked up as valuable coins and gems, but are the result of teaching, growth, experience, and character expression.

Parents, we have a large contribution to make toward the happy homes of the future by the way in which we discharge our parental responsibilities toward our children now. Young people, may you build the right material into your characters now, so the ideal Christian home life may be your experience in

the future, if the Lord leads you in that way.

Gospel Herald.

SET FOR THE DEFENCE OF THE GOSPEL

L. A. Shumake

Philippians 1:17 should be the banner of every God fearing man, woman and child. Never was the need greater than today for the taking on of the whole armour of God. The adversary has set the battle in array, the issue is clearly drawn, vs. right and wrong, life and death. God's people have always been on the defense against the devil and his hosts. God's people have always been victorious when they followed God's instructions, as David accepted the challenge of the giant in the Valley of Elah, so did God deliver His people from the Philistines.

O, that was many years ago, we are living in a Christian (?) nation where we can worship as we please, but listen, dear reader, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom

resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

We have been singing our way through this life and have been told that all is well, the road is easy. Perilous times are upon us, never was a time when sin was so rampant. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Never was the need of greater vigilance for the individual and for more men like David to fight the giants of today.

The modern day Goliath is called atheism and referred to many times by our Lord as unbelief. Jesus touched the heart of man when He said that "no man can come unto Me except it were given of My Father." From that time many of His disciples went back and walked no more with Him. (John 6:64-66.)

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

If we only could get people to think and to open their eyes to see how the

devil is weaving the net around them by compromising and laying aside of one little thing at a time till the man of sin is in complete control. The wholesale falling away from the faith and the inroads of unbelief and infidelity should arouse God's people to righteous indignation and say, "Sure I must fight, if I would reign; increase my courage Lord: I'll bear the trial, endure the pain, supported by Thy word."

Turn with me to the book of Nehemiah where they that builded on the wall, and they that bare burdens, with these that laded, every one with the other hand held a weapon. (Neh. 4:17-18.) The time now is that they who build must be armed with the sword of the Spirit, which is the word of God, and submit yourselves therefore to God. Resist the devil and he will flee from you. Victory in the Christian warfare depends on individual preparation, and the observance of every word of our Commander and Leader.

He was in all points tempted as we are, yet without sin. We must rid ourselves of everything that

would hinder our progress. He that ruleth his own spirit is greater than he that taketh a city. (Prov. 16:32.)

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of darkness of this world, against spiritual wickedness in high places.

Occasion for Alarm

"Bolshevism is threatening western civilization just as the Turk once did," said Condanhove Colergie, who is the father of the United States of Europe idea. He further stated, "Bolshevism is a world wide religion, more fanatic than any in existence, which is threatening the very foundation of our culture and civilization. Bolshevism slogan is equality, but it destroys the very roots of freedom and individual personality." He then adds a warning note to us saying, "Everyone must be prepared to defend our country against atheism and red despotism."

Following Russia

Who can name a single step that has been taken in

the past four years that has not been patterned after Russia? Right now we have the government attempting to control business and industry, labor, wages, production and prices, and a strong attempt is being made to suppress the freedom of the press. Louis P. Alber, chief of the speakers division of the NRA said: "The rugged individualism of America must go, because it is contrary to the purpose of the New Deal and the NRA, which is re-making America."

Yes, American liberty is to be crushed out! This means the complete destruction of the very principal of freedom which our forefathers died to give us. Will we awaken to the situation? Mr. Alber further informs us that "the general public is not informed on the other parts of the program." These are the steps Russia followed to get full control of everything. Conditions everywhere are fast shaping themselves for the rule and control of the anti-Christ.

Christianity is now on trial for its life here in America. The appalling drift from God and His

word, from the supernatural and from the spiritual, has fertilized the soil and opened the minds and arms of America to unbelief.

Atheism and Russian communism, the Red Tide, has been sweeping this country for several years, so we are now very fertile soil for the production of a monstrous and fiendish crop of atheism, when the mighty grinding heel of America's coming merciless dictator crushes the majority into submission to the one man minority, all the sufferings of the past will fade into complete oblivion as the world passes through the scathing blood bath and furies of the great tribulation furnace.

"And take heed to yourselves, lest at any time your hearts be over charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all things that shall come to pass, and to stand before the

son of men." (Luke 21: 34-36.)

Louisa, Va.

WHAT TIME IS IT?

H. M. Barkdoll

We are living in a time when men, as in the days of Noe (Mat't. 24:37, Gen. 6:13) are resisting the Spirit of God and the earth is full of violence, crime, murder and hold-up are on the increase. Who are the criminals of today? He is the school boy and their companions are girls of the same age.

There is something lacking. In our rush for pleasure, mother spending her time evenings playing bridge, father spends his time at the club and the children pass their time on the streets or in the movies where their minds are filled with degraded sex plays and crime of every description.

The Bible is allowed to pass out of a majority of our schools. Youth today does not know what is in the Bible. We are living in a time of broken homes. We meet men and women al-

most everywhere who tell us frankly that they do not believe in the Bible and do not believe that it is the word of God. They will even tell us there is no God, while others laugh and scorn at the virgin birth and the miracles of the Bible. In our colleges and universities our young people are indifferent and hostile to the faith of our fathers. It is a time of great national unrest, we hear the cry of peace, peace, but there is no peace. Everywhere there is perplexity and distress of nations spoken of by Jesus (Luke 21:24) as he was telling of the conditions that would come in the last days.

Nations are crying for peace while they are arming to the teeth.

At this present time we are indeed witnessing a rapid fulfillment of prophecy. Let us never forget that the coming of the Lord is near, even at the door, and that we may soon hear His shout with the arch-angels voice and the trump of God and we shall be taken away from this earth to appear in His presence. Millions living in this time appear to know very little of the importance of

our time.

Now may we who love His appearing be diligent in warning those around us of the impending doom that awaits the wicked. The Lord knows them that are His, (II Tim. 2:19). Those that have been born again are the ones that need not fear the words "depart from Me, I never knew you, but many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name and in Thy name have cast out devils and in Thy name done many wonderful works and then will I profess unto them, I never knew you, depart from Me ye that work iniquity." (Matt. 22:23.)

That will be sad indeed.

Glendora, Cal.

COOPERATION

We can not fellowship any movement that denies the Word, or that mixes it with manifest error.

Then too, we are living in the high tide of "Doctrines of Demons." They are sweeping over the land like a wild fire, driven by a strong gale. And they are able to produce signs and

wonders, to heal the sick and to perform other astounding miracles. Believers who are loyal to the word of God and seek to honor their Lord by a true life and testimony, must inquire into the teaching given, ere they accept the "wonders" wrought and fellowship the leaders and the crowd that follows them. The test must always be the word of God as interpreted by the Holy Spirit. And, we must add, that we dare not base the soundness of the doctrine upon the acceptability, or beautiful and amiable spirit, or holiness of life and apparent piety of the teacher.

Indeed, many of the "modernists" seem to be most amiable gentlemen and live the most beautiful lives. Many of the wildest fanatics often live an outward life of holiness and piety. It is not a test of men and their characters and lives, but of truth. We are not to follow men, but the Lord and He leads the way by His written revelation. "To the Word and to the Testimony" must ever be our resort.

We should do all in our power to spread the truth.

The best way to refute error is to proclaim and to spread the truth. The best way to scatter the darkness is to bring in the light. The best way to save men and women from being ensnared in any of satan's delusions is to teach and tell them plainly and intelligently what the Bible really teaches. The standard of God's word must be raised by all who know it. The "trumpet" must give no uncertain sound if the confused people of the Lord are to be gathered, enlightened, comforted and strengthened. For lack of clear spiritual vision and a true knowledge of the doctrines of God's word, many Christian leaders and people of the Lord are co-working with the schemes of the prince of this world, instead of with God.

It is the bounden duty of the servants of Christ and all the people of God to do all in their power to make known the doctrines of the Word of God in every place and in every way, by testimony of mouth, by the printed page and by Godly living. Oh, for a mighty wave of evangelism and an apostolic propagation of the truth. Lord, give Thy

servant and Thy people a clear vision of the present crisis and its imperative need, and also, be pleased to graciously quicken them into a new activity of spiritual evangelism and give them the spirit of intercession. Amen.

—Selected.

A LINCOLN LETTER

Abraham Lincoln wrote in a dark day of his country's experience: "If it were not for my firm belief in an overruling Providence, it would be difficult for me, in the midst of such complications of affairs to keep my reason in its seat. But I am confident that the Almighty has His plans and will work them out, and whether we see it or not, they will be the wisest and best for us."

Judge not the Lord by
feeble sense,
But trust Him for His
grace;
Behind a frowning provid-
ence,
He hides a smiling face.

With the wisdom of the
backward look, we may see
now how God's providences

worked out for Israel. The Hebrews undergoing the trials did not see this. They cried and groaned and prayed, "and their cry came up unto God by reason of the bondage. And God heard their groaning. The prayers of the poor have straight access to God's ear. And the prayers of patriots will not go unheeded by Him who 'setteth the solitary in families,' and works His will through nations."

SENTENCE SERMONS

It is much easier to be critical than to be correct.
—Beaconsfield.

A sound discretion is not so much indicated by never making a mistake as by never repeating one.—Bovee.

Were a man's sorrows and disquietudes summed up at the end of his life, it would generally be found that he had suffered more from the apprehension of evils that never actually happened to him than from those evils which had really befallen him.—Addison.

He that loveth pleasure
shal be a poor man.

NEWS ITEMS

NOTICE

The Dallas Center, Iowa, congregation is having their love feast on September 25th and 26th, 1937. We would be glad to have some from other congregations enjoy this with us.

C. R. Gehr.

WALNUT GROVE, MD.

The Walnut Grove, Md., congregation will hold their love feast Saturday, October 3rd with all day services. On Sunday there will be Bible study and preaching. We invite all to attend these services that can.

T. C. Ecker.

KANSAS CITY, MO.

The Dunkard Brethren of Kansas City, held their first love feast August 14th and 20 surrounded the Lord's tables. We had several visiting members with us, including Eld. O. T. Jamison and wife and L. I. Moss of Great Bend, Kans., besides others that came along, for which we feel grateful for their help to carry on the Lord's work.

We ask an interest in the prayers of the faithful that we may ever be found watching and waiting for the Lord.

DECATUR CHURCH

The Decatur church had a rejoicing time when Bro. and Sister

Leckron, Bro. and Sister Lorenz and Sister Cline of Plevna, Ind., came to the home of our Elder, Bro. and Sister Lilligh, in Decatur, July 4th, where we all met for preaching and love feast. We had preaching at 3 p. m. and love feast following. Only four brethren and four sisters were present, but we feel that the Lord was with us.

Bro. Lorenz was in charge of the meeting, all seemed to be filled with the Holy Spirit, as tears were streaming from the eyes of all present. May the Lord bless those good brethren and sisters that come to us each year and give us this blessed privilege. You whom have the opportunity of hearing the gospel each Lord's Day cannot fully realize what it means to be isolated as we are.

We pray you will come as often as convenient. Pray for us that we might hold out faithful.

S. L. Fouts, Cor.
Cerro Gordo, Ill.

NOTICE

We, the Pleasant Ridge congregation, expect to hold our love feast October 9th. We have an all day meeting on Saturday commencing at 10 o'clock. All are heartily invited to come, especially the ministering brethren. Come and enjoy this meeting with us.

Mary Miller.

RIDGE, W. VA.

We are looking forward to a series of meetings beginning September 17th, followed by a love

feast September 25th. These services will be conducted by Elder Lewis B. Flohr, of Vienna, Va.

An invitation is extended to any one who can come and be with us in this meeting. Come and hear what Bro. Flohr has to say.

Irene Leatherman, Cor.
Antioch, W. Va.

OBITUARY

Sarah Catherine (Wilt) Broadwater was born in Garret county, Maryland, November 22, 1893. Departed this life August 22, 1937, aged 43 years and 9 months

She was married to Walter Broadwater December 31, 1913. To this union were born eight children of which number two have preceded her to the spirit world.

Living to mourn her departure are her husband and the following children: Irvin, Alonzo, Violet, Melvin, Russell and Vera, besides her mother and four brothers, four sisters and many other relatives and friends.

She was a member of the Dunkard Brethren church, and was received into church fellowship at the Broadwater Chapel by baptism in June 1917. She remained a faithful member until her death.

Services at Fairview church, Garrett county, Md., by the writer from Rev. 14:13.

Lewis B. Flohr.

MY MOTHER

My mother never smoked nor drank,
My mother never swore;
My mother never played at bridge
Nor mounted up a score.

My mother never plucked her brows
Nor rouged her dear sweet face;
And on my mother's loving lips
No stain of paint I trace.

My mother never dyed her nails,
She never bobbed her hair;
But virtue, grace and honesty
Have been her jewels rare.

Today my mother would be called
Old-fashioned, well I know;
But oh, how glad I am that God
Has made and kept her so!

Selected, Vernie Diehl,
Nokesville, Va.

**SPIES, CANAAN, GRAPES,
GIANTS, "WE CAN'T,"
"WE ARE ABLE"**

When Moses sent 12 chosen men
To spy out Canaan's land,
They went, obeyed, returned again,
With Eschol grapes in hand.
Ten said, It is a glorious land,
A vastly rich estate;
But we can't take it from their
hand,
Those giants, fierce and great."

But Joshua and Caleb said,
"We're able this to do;
God's Holy Word is never dead;
His promises are true."
The multitude stood with the ten;
They were afraid to try,
Turned to the wilderness again,
Bade Canaan's land goodbye.

That was a fatal choice they made,
It meant that God had lied;
And in the wilderness they stayed
'Till every one had died.
Then Joshua and Caleb led;
They entered Canaan's land,
Received their home as God had
said,
From His all-gracious hand.

When Joshua was commanding,
He spoke; the sun stood still;
The moon her onward course did
stay;

For he knew he was demanding
Within his Father's will;
And the power of God
Is just the same today.

—G. F. Woodard,

ADULT SUNDAY SCHOOL LESSON

- Oct. 3—Ezra 6:1-22.
Oct. 10—Ezra 9:1-15.
Oct. 17—Neh. 1:1-11.
Oct. 24—Neh. 2:1-20.
Oct. 31—Neh. 4:1-23.
Nov. 7—Neh. 8:1-18.
Nov. 14—Neh. 13:1-31.
Nov. 21—I Chron. 16:7-36.
Nov. 28—Esther 2:1-23.
Dec. 5—Esther 4:1-17.
Dec. 12—Esther 7:1-10.
Dec. 19—Isa. 9:6-7; Matt. 2:1-12.
Dec. 26—Esther 9:1-32.

PRIMARY SUNDAY SCHOOL LESSON

- Oct. 3—Joshua the New Leader.
Josh. 1:1-18.
Oct. 10—Crossing the Jordan. Josh.
3:1-17.
Oct. 17—The Capture of Jericho.
Josh. 6:1-21.
Oct. 24—Achan's Disobedience and
Punishment. Josh. 7:1-26.
Oct. 31—The Cities of Refuge. Josh.
20:1-6.
Nov. 7—Joshua's Good Teaching.

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Josh. 23:1-16.

- Nov. 14—Deborah and Barak's Vic-
tory. Judges 4:1-17.
Nov. 21—The Call of Gideon. Judges
6:11-40.
Nov. 28—Gideon and His Three
Hundred. Judges 7:1-25.
Dec. 5—Sampson's Strength and
Death. Judges 16:23-31.
Dec. 12—The Story of Ruth and
Naomi. Ruth 1:1-18.
Dec. 19—The Birth of Jesus. Luke
2:1-20.
Dec. 26—Review: Lessons 27 to 51.

BIBLE MONITOR

Vol. XV

October 1, 1937

No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A REFUGE OF SAFETY

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:3-4.) In this passage of scripture the apostle Peter declares with rejoicing that the resurrection of Jesus from the dead hath begotten us again unto a "lively hope" and indeed it has! If Jesus had not risen, if He had not come forth victorious over death, hell and the grave as he had promised, then of course our hopes for the fulfillment of other promises he has given us would be in vain. Inasmuch as He has accomplish-

ed that miraculous feat of coming forth from the grave in a glorified body, then indeed we can rest assured that His promise to resurrect us in like manner will be fulfilled, if we serve Him faithfully unto death. So then we have great reason to live in hope of an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us.

The psalmist David must have been thinking on this matter when he declared, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." (Ps. 16:9-11.)

The Psalmist here indicates that it is possible for our flesh to "rest in hope." In this life Christians are beset on every hand with trials and troubles and our burdens are often heavy. This is quite a strain upon our physical being and we often become weary. It is at times like this that a lively hope of better things that lie beyond this vale of tears, cheers and comforts us. Thus, an unwavering faith in God and His word to us, coupled with a lively hope of the good things that await us if we are faithful relieves the tension and strain upon our bodies and our flesh finds rest in hope.

Hope becons us on and gives us certain anchorage. It is an anchor of safety to the soul. The resurrection should be sufficient reason for giving us hope but our God has made things so clear that it should end all strife. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled

for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." (Heb. 6:17-20.) Surely with all the assurance that God has given us we ought to face the future with a hope that is unshaken.

Paul, the mighty warrior of the cross declares to us "For when God made promise to Abraham, because he could swear by no greater, he swore by Himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee. And so, after He had patiently endured, He obtained the promise." (Heb. 6:13-15.) We have a record of some of the experiences of Abraham and it is evident that God fulfilled His promises to him to the letter but he had many unpleasant experiences. These required patience and endurance in order to obtain the promise.

If we live the Christ life we can expect many sorrows

and troubles which must be patiently endured if we would win the crown. One thing certain, we can rest assured that the word of God is a safe guide; indeed it is a refuge of safety to all who cling to it. Let us labor on then with a full assurance of hope. "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saint, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:10-12.)

BUSINESS FOR GENERAL CONFERENCE

Lewis B. Flohr

Queries for General Conference might be classed either as doctrinal or administrative. Doctrinal queries, that is those relating to interpretation and observance of doctrine, originate in some congrega-

tion and reach General Conference through District Meeting. It is the privilege of any member of a congregation to present a query in council to be sent to District Meeting. Doctrinal queries require a two-thirds vote to pass General Conference.

Administrative queries are those pertaining to the ways and means of carrying on the work of the church in its various phases; these queries require a simple majority only to pass General Conference. Administrative queries may originate in a congregation, or in one of the general board (Trustee Board, General Mission Board, Publication Board, or Sunday School Work Board). If the origin is in a congregation, the query reaches General Conference through District Meeting, the same as a Doctrinal query; if the origin is one of the General Boards, the query goes direct to General Conference. The church polity requires that "papers containing such matter, except petitions, must have an answer appended to them. (A query intended for General Conference, if it fails to be sent on by the District Meeting,

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Ezra L. Beery, Union, Ohio, Associate Editor.

cannot be sent on to General Conference by appeal over the head of District Meeting.)

The manner of expression used in the polity makes it quite clear that queries should start on their way toward General Conference with an answer appended by the congregation or Board originating them. Those originating a query are supposed to know what answer would meet the situation as they have it in mind. The

absence of an answer is quite sufficient ground for either District Meeting or General Conference to decline to admit or receive a query for consideration.

In 1930 General Conference passed a motion that, if possible, a booklet shall be printed containing the business to come before General Conference. Since then it has practically been considered a requirement that all queries be transmitted by the Writing Clerk of the District Meeting or originating Board in time to be included in print. Since most District Meetings are held in the spring, it is easy to see that promptness in forwarding queries is quite important. (General Conference has not considered it necessary to print treasurers' reports.) Standing committees (often mistakenly referred to as Elders' meeting) considers it a part of the Writing Clerks' duties to see that the queries are printed.

In practice, the Bible Monitor, usually the May 15 issue, has been utilized as the "booklet" in which business for General Conference is printed, the copies used at Conference being a

re-print from the same set-up of type. This procedure gives the queries to the Brotherhood at home in advance, and the reprint sheet copies for all at Conference. This is much more practical and economical than a separate booklet.

In 1935 General Conference decided that in revising the polity booklet the term General Conference be used in preference to Annual Conference or Annual Meeting. In queries as well as in general conversation and writing we would do well to accustom ourselves to the use of that term, that is General Conference.

If a query contains a request it may be answered by adding "Answer: Request granted." If District Meeting acts on it favorably, the paper may then be completed by adding after the answer "Action by District Meeting: Passed to General Conference." If the query be more than a simple request, then the answer appended may be worded as the congregation thinks it should be. If it is a query that the congregation does not feel to formulate an answer then they could ask that a committee be ap-

pointed to study and report on the matter covered. That would not bar the way of either District Meeting or General Conference from supplying such answer as they might deem expedient and proper. A query may not be changed, but the answer to a query may be changed; or an entirely new one given, either by District Meeting or General Conference.

Another thing of importance in preparing queries and their answers: The simpler the wording and the more to the point, the better. Often comparisons are attempted, or other matters are quoted in a query or its answer. Experience indicates that this tends to weaken rather than strengthen the case, for such references are usually misapplied or unrelated. A misstatement of fact is in itself sufficient to cause defeat of passage.

Vienna, Va.

Look not mournfully into the past—it comes not back again; wisely improve the present—it is thine; go forth to meet the shadowy future without fear, and with a manly heart

IN THE DESERT WITH GOD

In these days of hurry and bustle, we find ourselves face to face with a terrible danger; and it is this—no time to be alone with God. The world in these last days is running fast; we live in what is called “the age of progress;” and “you know we must keep pace with the times,” so the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is—no time to be alone with God; and this is followed by no inclination to be alone with God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with the Father?

This “desert life” as we may call it, is of an importance that cannot be overvalued. And, as if with trumpet, we would sound it in the ears of our brethren. Let us turn to the pages of

God’s own Book, for we can turn nowhere else if we are seeking light on this or any subject. On scanning its precious pages we find that the men of God—God’s mighty men—were those who had been in “the school of God,” as it has been well called; and His school was simply this: “in the desert alone with Himself.” It was there where they got their teaching; there where they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless; yea and victorious for God, for the battle had been won already in the desert alone with Him.

Nowadays, how many of God’s dear children have picked up the “spirit of the age;” and how many Christians are pushed into service for God, or thrust themselves into it, who have had no “apprenticeship”—no desert training; they have taken a terrible “short cut” into the front of the battle, for that “short cut” has cut off entirely “the school of God.” How different from what meets our eye in the

pages of our Father's Book.

We find Abraham sweetly communing with his God, while his worldly nephew is keeping pace with the spirit of the age in ungodly Sodom. If it is a Joseph, we find him at least two years in God's school—although it were Egypt's dungeon—before he stepped up to teach her senators wisdom (Psa. 105:22), and “save much people alive” (Gen. 50:20).

If it is a Moses, we find him at God's school in the back-side of the desert (Ex. 3:1); and then, but not until then, he appears publicly as the deliverer of the people of God. If it is a David, the wilderness for him is the school of God. There He slays the lion and the bear (I Sam. 17:34-36), when no human eye was near. He gets the victory alone with God. Fresh from God's school, he steps before the thousands of Israel; and while all Israel follows Saul, the people's man “trembling,” there is one there who trembles not; and he is the one that has been at God's school in the wilderness alone with Himself. Surely little wonder, then, that the Lord wrought a great victory in Israel that

day!

But why multiply instances from the Word of God? We might tell of an Elijah, a bold witness for God, who was longer alone with his God than standing in the place of public testimony, and who found the solitude of Cherith (I Kings 17:3) and the quiet seclusion of Zarephath (I Kings 17:9) a needed training ere he delivered the message of God. We might tell of Paul, whose journey to Arabia seemed to have been for no other purpose than to be at God's school in the desert (Gal. 1:17). But from the instances we have already pointed out nothing can be clearer than this: that if you or I are to be of any use to God down here—if we would glorify Him on earth—we must have time to be alone with God. If we “can't get time” we must take it. Whosoever or whatever is put off, God must not be put off. We must have time—every one of us “gifted” or “not gifted”—we must have time to be alone with God. It is in the closet that the “lions” and the “bears” must be slain.

What secrets we get from

the Lord in the wilderness with Himself! And if we care not for the secret of His presence, what cares He for all our boasted service? May each one of us have an ever open ear to the Master's voice when He says to us, "Come ye yourselves apart into a desert place," remembering that though He were the Son of the Father we find Him time after time departing "into a solitary place." All His trusted and faithful servant in every age required a "desert" experience.

JESUS WEPT

Olive Deardorff

We have several accounts of Jesus weeping, but not one of Him laughing. How different of men today, they do such foolish talking, jesting and laughing which is all forbidden. I have heard of brethren laughing until they roll on the ground and others would look on and laugh too, when Jesus told us to be sober. I wonder how God feels to look down on such conduct.

The world says, "Laugh and the world laughs with you, weep and you weep

alone." Jesus says be of a meek and quiet spirit. Jesus wept. If we cry or weep we are censured and made light of even by supposed Christians, when we are so often commanded to be sober and not to do any foolish talking or jesting, how can a Christian take part in such?

Christ pronounced woe unto those that laugh but a blessing to those that weep.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Some will say we are not to go around with a long sad face, no indeed. We are to rejoice in the Lord. Rejoicing and smiling is not laughing. When we laugh we are letting the sinful carnal nature get hold on us. A boistrous laugh invariably precedes a temptation for a downfall in morals. If we would keep our minds filled with clean thoughts we would not have time for laughing and expressions other than those that please our dear Jesus. Do we ever cause Jesus to weep because of our lightminded expressions? Greentown, Ind.

QUESTIONS AND ANSWERS

Isaiah B. Crumrine

thing to do in becoming a Christian? Matt. 11:28, John 6:29-37, Acts 16:31.

9. What is the next thing? Matt. 10:32. Rom. 10:9-10, Heb. 13:15-16.

10. Must I not feel my sins before I come to Christ? How can I do this? Rom. 7:13, John 16:8-9, Acts 2:26-37, Zech. 12:10.

11. Must I not repent? What is repentance? How can I repent? Luke 24:46-47, Acts 20:21, Luke 15:17-18.

12. How do I come to Christ? Isa. 55:7, I John 1:1-13, Rom. 10:8-17, Mark 10:49-50.

13. What is it to accept of Christ? John 1:11-12, Eph. 2:8, Rom. 6:23, John 4:10.

14. How may I get faith? Rom. 10:17, Eph. 1:12-13, Luke 16:29-31, John 5:39-46-47, John 4:50, Luke 17:5.

15. How can I know that my sins are forgiven? Mark 2:5, Luke 7:48-50, Acts 13:38-39, I John 1:9.

16. How can I tell that I love God? I John 4:10-19, Rom. 5:5-8, Eph. 2:4-8.

17. Why will not the Lord show Himself to me and speak to me as He did to Paul? I Tim 1:16, John 17:20, John 20:29, John 14:

1. How may I know there is a God? John 1:14-18, John 14:9-14, John 20:29-31, Rom. 1:20, John 8:47, Isa. 43:9-10, Hos. 3:4-5.

2. How can I know that the Bible is true? John 5:39-40, John 7:17, Acts 17:11-12.

3. How can I understand the Bible? I Cor. 2:9-14, John 16:13, Luke 11:13.

4. If a man does the best he can, will he not go to heaven? John 3:5-6-36, Rom. 3:19-20, Gal. 3:10.

5. If a man honestly thinks he is on the right road, will he be condemned? Prov. 14:12, Rom. 3:3-4, Acts 17:30.

6. Can a man be a Christian with out believing that Christ was the Son of God? I John 5:9-13-20, John 20:28-31, Matt. 16:13-18.

7. Why was the death of Christ needed to save men? Rom. 8:3, Gal. 3:10, Rom. 5:12-19.

8. What is the first

16-18, I Peter 1:8.

18. How may I know that the spirit of God has come to me? John 16:8, I Cor. 12:3, Gal. 5:22-23, I John 3:14.

19. Why do church members do wrong? Phil. 3:18:19, I Tim. 4:1-2, II Tim. 3:1-5, Gal. 5:17, Gal. 6:1.

20. Why are there so many different churches? I Cor. 1:15, I Cor. 12:12-14, I Cor. 11:19, Eph. 1:17-23, II Peter 2:1-2.

21. Must I join the church to be a Christian? Heb. 10:25, Matt. 28:18-20, Heb. 2:38-42-47.

22. Are dancing, card playing and theater going wrong for Christians? John 17:14-19, I John 2:15-17, I Peter 4:2-5.

23. How shall I overcome the world? Col. 3:1-6, I John 5:4-5, Gal. 1:4.

24. Why do good Christians have so much trouble in the world? I Cor. 11:32, I Peter 4:12-19, Psal. 94:12-13, Heb. 12:6-11.

25. How shall I find deliverance from the power of sins that I have practiced? Rom. 6:9-14, Eph. 6:10-18, I Peter 5:6-10.

26. If I sin after I become a Christian will God forgive me? Rom. 13:14, I

John 2:1-2, Heb. 4:14-16, Matt. 18:21-22, Jas. 5:16.

27. What is the sin against the Holy Ghost? Mark 3:28-30, Heb. 10:26-29, Acts 8:18-23.

28. How will I know that I am one of the elect? John 3:16, John 6:37, John 10:9, Rev. 22:17.,

29. Must I make restitution? Mark 12:31, Rom. 12:17, II Cor. 8:21, Luke 19:8.

30. Must I forgive my enemies in becoming a Christian? Matt. 5:23, Matt. 6:12-14-15, Eph. 4:31-32.

31. Must I not wait until I understand the Bible better before I become a Christian? Acts 8:12,35-37, Acts 16:30-35, I Cor. 2:1-5.

32. Must I not become a better man before I become a Christian? Matt. 9:12-13, Matt. 17:15-18, Rom. 7:23-25, Gal. 2:16.

33. When I try to pray it seems unreal to me. How can I overcome this? Luke 11:1-4, John 1:18, John 17:6, 25-26.

34. Are you sure so great a sinner as I am can be saved? Isa. 55:6-9, Isa. 43:24-26, I Tim 1:15-16.

35. Should I make any start to confess that I want to be a Christian while I

have no feelings? Matt. 12: 10-13, Ezek. 36:26-27, Eph. 2:4-6.

36. What is the greatest sin? I John 5:10, John 5:38, Num. 23:12.

37. If I become a Christian what ought I to seek for most earnestly? John 20:22, John 14:16-18, Acts 1:8, Acts 2:39, Eph. 5:17-21.

38. What will be my greatest difficulty in the Christian life? Phil 2:3-5, Rom. 12:3-16, John 13: 12-17.

39. How can I be sure of holding out? Isa. 41:10, I Cor. 10:13, II Cor. 9:8, II Cor. 12:9, Jude 24, Heb. 7:25, John 10:27-29.

40. I do not feel like becoming a Christian now, can I not put this off until some other time? II Cor. 6:2, Heb. 3:7-8, Heb. 4:7, James 4:13-17.

41. What are we to do with our earthly possessions? Psal. 50:7-15, Matt. 6:18-24-33, Luke 12:13-21, I Tim. 6:5-10, II Cor. 6:10, Matt. 16:26, Luke 18:17-27, Acts 2:41-47, Acts 4:31-37, Acts 6:1-8.

42. Why is it so hard to get all the church debts paid? Acts 5:1-11. Remember the earth is God's and the fullness thereof.

DIVORCE AND REMARRIAGE

They say unto him, Why did Moses then command to give a writing of divorce-ment, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. . . . Whoso marrieth her which is put away doth commit adultery. (Matt. 19:7-9.)

Whosoever shall put away his wife, and shall marry another, committeth adultery against her. And if a woman shall put away her husband, and marry another she committeth adultery. (Mark 10:11-12.)

The woman which hath an husband is bound by the law to her husband so long as her husband liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (Rom. 7:2-3.)

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to marry whom she will, only in the Lord. (I Cor. 7:39.)

MARRIAGE

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (Gen. 2:24.)

Have ye not read, that he which made them in the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (Matt. 19:4-6.)

For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife, even as himself; and the wife see that she reverence her hus-

band. (Eph. 5:31-33.)

Children, obey your parents in the Lord: for this is right And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. (Eph. 6:1-4.)

THE CHRISTIAN WALK

Vernie Diehl

This is a walk of faith (II Cor. 5:7). A new walk (Rom. 6:4) not in sin, but separate from sin. As one in possession of a new life, if we walk in the Christian way we have new life. A worthy walk, (Eph. 4:1), An honest walk (I Thes. 4:12). A walk as Christ walked (I John 2:6). A walk with God—to walk with God we must have an agreement with God, there must be a surrender and submission to God.

We must walk according to the direction of God, in obedience to God's word and will. Walking with God is walking in the path in which He walks, this is a pathway of truth, righteousness, and holiness. To walk with God we must keep step with

God—thus we must keep separate from the world—God never compromises.

To walk with God we must have no interest in life in which He cannot share. To walk with God we must not be carried away with, nor be contaminated by the evil in the midst of which we live. Walking with God and in His path will make us separate from and peculiar to the world.

We must stand alone (so far as the world is concerned, but we will have God with us), we must resist the popular tide, we cannot follow the crowd and walk with God. If we are walking in the ways of the world, and with the crowd we are none of His. We must face ridicule, and scoffing, and hear reproach to walk the Christian walk.

It takes faith, patience, godliness, prayer and obedience for the Christian walk. The Christian must have faith and work on although they cannot see every thing to the end, yet the Christian can see things the world cannot, such as justification, grace, mercy, the working of the Holy Spirit and the coming judgment

upon the world.

Again it takes faith, patience, and longsuffering for the Christian walk, especially when one is alone in his testimony and has no support or fellowship with those of like precious faith.

(Gen. 6:9) Noah was just and perfect in his generation and Noah walked with God. Noah pleased the Lord and obtained God's favor. We, as christians should walk so that those about us must know that we are indeed God's children.

Nokesville, Va.

A FAITHFUL SERVANT

H. M. Barkdoll

God's promise is, "Ye shall seek Me and find Me when ye shall search for Me with all your heart." (Jer. 29:13.) The whole heart must be yielded to God or the change can never be wrought in us by which we are to be restored to His likeness, by nature we are alienated from God. The Holy Spirit describes our condition in such words as these: dead in trespasses and sins, we are held fast in the snare of Satan, but it requires an entire change of

heart and mind to renew our sinful nature. The warfare against self is the greatest battle that was ever fought, the yielding of self, surrendering all to the will of God requires a struggle but the soul must submit to God before it can be renewed in holiness.

Do you feel that it is too great a sacrifice to yield all to Christ? Ask yourself the question, what has Christ given for me?

The son of God gave all, His life and love and suffering for our redemption and can it be that we, the unworthy objects of so great a love, will we withhold our hearts from Him? Every moment of our lives we have been partakers of His blessings and of His love and grace, can we look upon Him whom our sins have pierced?

Many may desire for the goodness and holiness and are right as far as they go, but they do not come to the point of yielding to the will of God, they do not now choose to be believers and be saved through Christ.

Jesus says, what things soever ye desire when you pray believe you receive them, (Mark 2:4). There

is a condition to this promise that we pray according to the will of God, but it is the will of God to cleanse us from sin to make us His children and to enable us to live a holy life so we may ask for these blessings and believe that we receive them.

It is our privilege to go to Jesus and be cleansed for there is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the spirit. (Rom. 8:1.) Now that you have given yourself to Jesus do not draw back, do not take yourself away from him, but day by day say I am Christ's, I have given myself to Him and ask Him to give you of His spirit and by His grace, for it is by giving yourself to God and believing on Him that you may become his child. So you are to live in Him and as you have received Christ Jesus the Lord by faith in His word and have repented and been baptized for the remission of sins and received the gift of the Holy Ghost and the laying on of hands we are a new creature in Christ.

Glendora, Calif.

A BOBBED AGE

The time in which we are living might well be called "The bobbed age." We have bobbed hair, bobbed skirts, bobbed sleeves. We have a bobbed church and a Bobbed Bible. The Bible has been bobbed or shorn of its meaning and the church has been shorn of her spiritual power. We used to think that where the Bible says that "women adorn themselves in modest apparel" (I Tim. 2:9) that it meant that Christian women should dress modestly, but judging from appearances, people no longer believe the Bible on this point. Such teaching is out of date. Still we hear a great deal about their belief in the old-time religion.

For nineteen hundred years Christian people have believed the Bible taught that women should have long hair and the poet has written of woman's long hair as her "crowning glory" and none questioned that long hair for women is scriptural. They believed this because the Bible teaches it in I Cor. 11:14-15.

Now, it seems people have

found Bible teaching to be at fault on this point, and it is all right for Christian women, even ministers' wives and daughters, Sunday school teachers and all to cut off their hair. Long hair is not a glory to her as the Bible says it is, but a thing to be despised and to be rid of, and Christian women of America are spending a million dollars a year to rid themselves of the very thing the Bible says is a glory to them.

When God's own people deliberately ignore the teachings of His Word, is it any wonder there is a spiritual famine over the land?

Still folks wonder why we cannot have genuine revivals where the presence and power of God are felt and seen. The Lord has not promised to bless His people when they disregard His Word and deliberately sin. Listen to His Word:

"The Lord's hand is not shortened that it cannot save; neither is His ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear."

"If my people which are

called by My name shall humble themselves and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and heal their land." (II Chron. 7:14.)

"The eyes of the Lord are over the righteous and His ears are open to their prayers, but the face of the Lord is against them that do evil." (I Pet. 3:12.)

"He that turneth away his ear from hearing the law, even his prayers are an abmonition." (Prov. 28:9.)

—Selected.

WORLDLY PLEASURE VERSUS CHRISTIAN JOY

Pleasure lives mostly in the mansions of the rich; joy in the cottage of the poor.

Pleasure paints a temporary smile upon the face, to be washed off by the first rainstorm of adversity; joy beautifies the heart with everlasting ornaments that brighten with wear.

Pleasure pleases; joy satisfies.

Joy knows a tomorrow; pleasure, only a today.

Pleasure shakes hands

with the world; joy joins hands with God.

Pleasure shines in; joy shines out.

You can see bottom to pleasure; the depths of joy have never yet been sounded.

There are streams of pleasure, but oceans of joy.

Pleasure seeks the bright lights; joy, the candle of truth.

Theaters for pleasure; homes for joy.

Joy stays sweet, while pleasure sours.

Pleasure is a poor substitute for joy. She is forever seeking and never finding, always going and getting nowhere.

Pleasure puts dark rings around the eyes; joy puts a halo around the head.

Pleasure has eyes in her head; joy has eyes in her heart.

Pleasure is empty when she is full; joy is full when she is empty.

Joy is a child of love.

Joy lives within, not without.

Joy feeds not upon what we have, but what we are.

Joy uplifts and is always noble.

When sin comes in, joy goes out.

Joy is the musical setting to the poem of love.

Joy is a bosom friend of deathbeds; pleasure is a total stranger.

Pleasure often cripples; joy strengthens.

Joy burns in the heart; pleasure flushes the cheek.

Pleasure is the child at play; joy, the educated man in the laboratory of life.

Pleasure is a bit of earth; joy, a bit of heaven.

Frequently pleasure is wrong; joy never.

Pleasure on week days; joy every day, with a double portion on the Lord's Day.

Pleasure, a flower of the earth; joy, a flower of heaven.

Pleasure wants a soft seat; joy doesn't mind standing.

Joy is a song that modulates with every key of life.

When Nero looked at Peter, pleasure stared into the face of joy.

Joy has eyes that see hunger, pain, aching hearts, sore feet, tired backs, and weary hands.

Joy knows how to bend her knees.

Joy rests while she works, sings with tears in her eyes.

The hammers of pain and

difficulty excite music when they strike the strings in the heart of joy.

Joy multiplies even in subtraction.

Joy serves; pleasure is served.

Pleasure must be repeated; joy is a self-repeater.

Pleasure passes; joy stays.

Pleasure has a short life; joy gets younger the older it grows.

—Youth's Instructor.

Sel.—Sister Mae Tharp.

FAITH AS HOPE

"Hope maketh not ashamed." Read Rom. 5:1-8.

Saint Paul is fond of word sequences, in which one idea grows logically out of another. Consider the passage for the day: tribulation, patience, experience, hope. No one but a Christian would have thought of words in such a series. The average man would say: trouble, impatience, disillusionment, despair.

The word "hope" has lost far too much of its Christian meaning. We use it today to suggest the bare possibility that things may turn out

a little better in the future. Thus, we speak of "hoping against hope."

The Christian word "hope" is entirely lacking in this note of uncertainty. It is, on the contrary, an absolute certainty as to the outcome of life. What lies between the present moment and that goal may be obscure, the end is plain and clear.

We are living in a day when cynicism is much too comfortably close to our minds. We need to recover the conviction that in the long run evil is suicidal and that goodness alone has "survival value." Through a mediaeval book of devotions written by the English mystic, Julian of Norwich, there rings repeatedly, like the note of a great bell, one recurring sentence, "All shall be well, and all shall be well, and all manner of things shall be well." This is Christian hope.

Prayer: Almighty God, who has granted us through Jesus Christ a reasonable hope, save us from living as those who have no hope, and teach us to lean upon thy power to make all things work together for good. Amen.

NEWS ITEMS

MIDWAY CHURCH

The members of the Midway Dunkard Brethren church met in regular quarterly council September 4th. Our Elder, Bro. D. P. Klepinger opened the meeting by reading the second chapter of Phillipians and by prayer.

The first business of the meeting was concerning the church boundary line, this was decided we taken in Miami county, except on the south that line would be the Pennsylvania railroad.

We had a report from the deacon brethren concerning the annual visit in preparation for our love feast.

At this meeting the election was held for church and Sunday School officers for the coming year which resulted as follows, Bro. D. P. Klepinger as presiding Elder; Sister May Stoner, clerk; Bro. Chas. Butler treasurer; Sister May Stoner, chorister; Bro. Ralph Frantz, Monitor agent and correspondent.

Sunday School officers: Bro. Harold Frantz, superintendent; Bro. Paul Myers, assistant; Sister Wolf, chorister; Bro. Robert Myers, secretary.

All business was taken care of in a pleasant manner.

September 11th we held our love feast, although we were few in number we feel we had a very uplifting meeting and appreciated the presence of our visiting brethren and sisters with us.

Pray for us that our little band

at this place may remain faithful.

Ralph K. Frantz, Cor.
Peru, Ind.

McCLAVE, COLO.

The Lord willing, the Cloverleaf congregation plans to hold a two weeks' series of meetings, beginning Sunday, September 26th, Bro. J. D. Brown of Poplar, Mont., will conduct these services.

Following our meetings the District Meeting for District No. 3 will be held at this place, starting October 9th and ending October 11th.

We extend a hearty invitation to all who can come to be with us during these meeting.

We ask an interest in the prayers of all the faithful that much good may be done by these meetings, and that all will be strengthened in the Lord.

Sister Richard Wertz, Cor.

NEFFSVILLE, PA.

The love feast of the Northern Lancaster county congregation will be held at Lititz on Sunday, October 17th, an all day meeting started at 10 a. m.

There will be a series of meetings at Lititz sometime in November. Bro. Benj. Lebo from Carlisle will be the speaker. A hearty invitation is extended to all who can be present at all of these meetings.

Susanna B. Johns.

BRETHREN, MICH.

The Pioneer congregation will hold their love feast on October 2nd. Every one is heartily welcome, as we

are always glad to have members from outside churches with us.

Bro. Lorenz of Plevna, Ind., closed our two weeks' meetings on August 19th. No members were added at this time, but we had good attendance and the general feeling amongst the members were that they were richly repaid in our association with Bro. Lorenz.

David E. Bussear, Cor.,
4204 Cass Ave., Detroit, Mich.

WENATCHEE, WASH.

We met at this place in regular quarterly council September 4, 1937 at 2:30 p. m. The membership was fairly well represented and all business was taken care of in a Christian spirit. Bro. D. E. Steele read Philippians 2:1-16 and Matt. 18:20-35.

Our Elder, J. W. Steele took charge.

We decided to have our fall love feast October 30th. Elder J. W. Steele, Bro. B. C. Holland and Bro. Earle Steele were elected as delegates to our District Meeting which will be hld in November at Newberg, Oregon.

Since our last announcement in the Monitor we have had a series of meetings and added three members by former profession and two by baptism. We certainly were made to rejoice over this rich harvest.

Our regular services are being quite well attended each Lord's Day.

We sincerely desire the prayers of all the brethren and sisters that we may grow and the Lord's work may prosper at this place.

D. E. Steele, Cor.

BARTON, MD.

We, the Broadwater Chapel congregation, closed a very inspiring series of meetings lasting eleven days, beginning August 19th and closed August 29th.

We held our love feast Saturday, August 28th with 46 members surrounding the tables. Bro. Lewis B. Flohr of Vienna, Va., held our meeting, preaching thirteen very inspiring sermons. We feel that his services were not in vain. Six applicants were received. Four by baptism, two by former baptism.

The visiting congregations which were represented at the love feast were as follows: Vienna, Va., Ridge, W. Va., Waynesboro, Pa., and Swallow Falls, Md.

Ministering brethren present were: Elder Z. L. Mellott, Swallow Falls, Md., Bro. Henry Mosser, Swallow Falls, Md., Bro. Jonas Broadwater, Barton, Md., and Elder Lewis B. Flohr, Vienna, Va.

We wish God's richest blessings on our dear brother who labored so hard. May God keep us till we meet again.

Carl Broadwater, Clerk.

SWALLOW FALLS, MD.

We were pleased to have with us Bro. and Sister L. B. Flohr of Vienna, Va., from August 6th to August 15th in a series of meetings. Bro. Flohr delivered to us a number of inspiring and uplifting sermons, not being afraid to declare the whole gospel.

On Friday, August 14th we held our council prior to our love feast. Bro. Flohr presiding. All business was transacted in a pleasant and

brotherly manner. At this meeting one brother was received from the Church of The Brethren.

On Saturday afternoon, August 14th examination services were opened by singing a hymn, and prayer by Bro. L. B. Flohr, and scripture reading I Corinthians 11, by Bro. Otto Harris. Talks along the same by different brethren. During intermission one was taken into the flowing stream and baptized. In the evening we again came together for another spiritual feast. Bro. Flohr officiated.

There were 37 surrounded the Lord's table.

Ministering brethren present were: Charles O'Brien and Otto Harris of Antioch, W. Va., Dewey Shaffer, Garmania, Md., Elder L. B. Flohr, Vienna, Va., Henry Mosser and Z. L. Mellott.

On Sunday morning Bro. Flohr gave us a talk on the Sunday School lesson instead of having the lesson in the regular way. After that Bro. Otto Harris gave us a short sermon on the subject, "That Blessed Hope." He was followed by Bros. Charles O'Brien, Dewey Shaffer, Henry Mosser and L. B. Flohr on the same subject.

We were indeed thankful for these fine meetings, also glad for the visiting brethren and sisters. We would be glad for any visitors who can come and worship with us at any time as we are not many in number. Our regular preaching appointments are second and fourth Sunday of each month at 11 a. m., also Sunday school at 10 a. m. Every other Sunday we have Sunday School or Bible study on Sunday morning or evening.

Ruth Snyder, Cor.

ENGLEWOOD, OHIO

We recently enjoyed a series of meetings at this place conducted by Eld. A. B. Rice of Frederick, Md. The meeting lasted for two weeks and the weather was pleasant throughout.

The services were well attended and Bro. Rice brought us interesting and edifying messages which have been helpful to all.

Our love feast is to be held on October 23rd and we hope to have a number of visiting members from other congregations with us at that time to enjoy the meeting with us.

The work is moving along nicely here and although quite a few of our members have been sick lately, our services have been well attended.

Remember the date of our communion and make plans now to come.

A. J. Brumbaugh, Clerk.

NOTICE

The District meeting for the fourth zone will be held at Newberg, Ore., November 15, 1937. Bro. Hoover of Waterford, Cal., has agreed to hold some meetings at that time.

We will be glad to have any one from any of the churches with us at that time. We need the prayers of God's children at all times.

Dora Suprgeon,
Newberg, Ore.

OBITUARY

Sister Alice Broadwater, daughter of Jonas and Theny Lake Mellott was born April 18, 1862, and

departed this life July 25, 1937, aged 75 years, 3 months and 7 days.

She was married March 20, 1881 to Alpheus Mellott. To this union was born five children, Ross Mellott, Needmore, Pa., Mavey Mellott, Sutton, Md., and Zenas Mellott of Oakland, Md. Two died in infancy, Reynold and Bernette. Alpheus Mellott departed this life December 4, 1894.

October 18, 1899 she was married to Elder William Taylor Sines. To this union was born two sons, Jonas Sines of Oakland, Md., and Silas Sines of Berwyn, Md. William Taylor Sines died April 1, 1913.

She was again married to Mortimer Broadwater on November 14, 1923.

She leaves to mourn her departure her husband, one sister, Etta Mellott of Needmore, Pa., and four brothers, Alexander Mellott of Hancock, Pa., Andrew, George and Isaiah of near Needmore, Pa., five sons, eighteen grandchildren and two great grandchildren, also three orphans whom she raised, Mrs. Ida Hilliard, Francis Clark and Marshall Baxley; also a host of other relatives and friends.

At the age of 18 years she cast her lot with the German Baptist Brethren church and was a charter member of the Swallow Falls Dunkard Brethren church and remained faithful to the end. She lived a devout life, practicing and upholding the scriptures. For many years, as long as she was physically able she gave much time and energy to ministering to the sick of the community. She was a loving mother and will be missed by many.

On July 27th, funeral services

were conducted at the Swallow Falls Dunkard Brethren church by Elder L. B. Flohr of Vienna, Va. Text, James 4:13-14. The remains were then removed to the home of her oldest son, Ross Mellott of near Needmore, Pa. On Wednesday, July 28th, Elder L. B. Flohr delivered another funeral sermon from the same text in the Pleasant Ridge Church of The Brethren, two funerals being due to Sister Broadwater having so many friends and relatives in both sections.

Interment was made in the Pleasant Ridge cemetery near that of her first husband.

OBITUARY

Simon Eliker, only son of Henry and Susan Eliker, was born December 24, 1864 on a farm in Miami County, Ohio. At the age of nine years he moved with his parents on the present farm near Gettysburg, Ohio, where he resided until called to his Maker by death on September 11, 1937, at the age of 72 years, 8 months and 17 days.

On December 25, 1888 he united in marriage with Sarah Jane Surber of Pittsburg, Ohio, and to this union was born one son, Albert, who died in 1920, two daughters, namely Mrs. Emma Petry, Piqua, Ohio, and Mrs. Ola Petry of Bradford, Ohio.

Soon after marriage they united with the Church of The Brethren and he always was a faithful member. He chose to affiliate with the Dunkard Brethren church in 1929 and remained true to his vows until the time of his death.

On Tuesday, September 7th, 1937, he was stricken with appoplexy and remained in a coma until death.

He leaves to mourn his passing his wife, two daughters and seven grandchildren and two sisters, and many other relatives and friends.

Funeral services were held in the home on Tuesday, September 14, conducted by Elder Lawrence Kreider, assisted by Bros. J. P. Robbins and L. W. Beery.

IT SEEMETH SO

I gazed into the sky one night
And saw the stars that shine so bright,
And then as night time fades away,
It seems they're gone for all to stay;
They do not come and then they go,
It only is, it seemeth so.

The sun doth rise and then it sets,
Sometimes it leaves us with regrets;

The sun does really not go down,
Just blessing others on its round;
It only has its route to go,
It does not set, just seemeth so.

We live a while and then we die,
We often ask and wonder why;
We do not die, we only sleep,
The God above our souls does keep;
It is not death, when called to go,
Its just because it seemeth so.

The darker is the world sublime,
The brighter doth our lights still shine
But in heaven they'll seem to have gone

For Jesus will have them out shone;
For Jesus is the light, we know,
And ours not out, just seemeth so.

No tears nor sorrow there can stay,
 For God will wipe them all away,
 It will be one continual bliss,
 A place that's filled with happiness;

For on that road by which we go
 Is not so hard, just seemeth so.

If we on earth His word obey
 We'll hail the resurrection day;
 For we will not have lived in vain,
 But will forever with him reign;
 The grave cannot us keep below,
 It only is it seemeth so.
 Composed by Eld. E. L. Withers,
 Newberg, Ore.

COOPERATION

My neighbor may be in the wrong,
 And so indeed may I,
 But if we only work together
 And both sincerely try
 To learn the good about each other
 And pass the evil by,
 We could build a noble city
 With towers toward the sky.

My neighbor may be in the right,
 And so indeed may I,
 But if we always stop to prove it
 Time flies so swiftly by,
 The strength we wasted in argument

Of what we think and why
 May turn our hearts from friendliness
 And drain our courage dry.

It really is not possible
 I could be always right,
 With never any fault, or error
 Of judgment or foresight,
 But if I'm working with my neighbor
 With heartiness and might

For some high and fine objective
 We may both find the light.
 Selected by Ralph K. Frantz,
 Peru, Ind.

STAND BY ME

When the storms of life are raging,
 stand by me,
 When the storms of life are raging,
 stand by me,
 When the world is tossing me like
 a ship upon the sea,
 Thou who rulest winds and waters,
 stand by me.

In the midst of faults and failures,
 stand by me
 In the midst of faults and failures,
 stand by me;
 When I do the best I can and my
 friends misunderstand,
 Thou who knowest all about me,
 stand by me

When I'm growing old and feeble,
 stand by me
 When I'm growing old and feeble,
 stand by me;
 When my life becomes a burden and
 I'm nearing chilly Jordan
 O! thou Lily of the Valley, stand
 by me.

Stand by me, stand by me,
 O! thou Lily of the Valley, stand
 by me.

It is vanity to take
 thought only for the life
 which now is, and not to
 look forward to the things
 which shall be hereafter.—
 A Kenpis.

'Tis religion that can give
Sweetest comfort while we
live,
'Tis religion can supply
Solid comfort when we die.
—Mary Masters.

ADULT SUNDAY SCHOOL LESSON

Oct. 3—Ezra 6:1-22.
Oct. 10—Ezra 9:1-15.
Oct. 17—Neh. 1:1-11.
Oct. 24—Neh. 2:1-20.
Oct. 31—Neh. 4:1-23.
Nov. 7—Neh. 8:1-18.
Nov. 14—Neh. 13:1-31.
Nov. 21—I Chron. 16:7-36.
Nov. 28—Esther 2:1-23.
Dec. 5—Esther 4:1-17.
Dec. 12—Esther 7:1-10.
Dec. 19—Isa. 9:6-7; Matt. 2:1-12.
Dec. 26—Esther 9:1-32.

PRIMARY SUNDAY SCHOOL LESSON

Oct. 3—Joshua the New Leader.
Josh. 1:1-18.
Oct. 10—Crossing the Jordan. Josh.
3:1-17.
Oct. 17—The Capture of Jericho.
Josh. 6:1-21.
Oct. 24—Achan's Disobedience and
Punishment. Josh. 7:1-26.
Oct. 31—The Cities of Refuge. Josh.
20:1-6.
Nov. 7—Joshua's Good Teaching.

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Josh. 23:1-16.

Nov. 14—Deborah and Barak's Vic-
tory. Judges 4:1-17.
Nov. 21—The Call of Gideon. Judges
6:11-40.
Nov. 28—Gideon and His Three
Hundred. Judges 7:1-25.
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Dec. 12—The Story of Ruth and
Naomi. Ruth 1:1-18.
Dec. 19—The Birth of Jesus. Luke
2:1-20.
Dec. 26—Review: Lessons 27 to 51.

BIBLE MONITOR

Vol. XV

October 15, 1937

No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR DUTY

It is certain that if we have a bright hope of experiencing the fulfillment of the promises of the Holy Scriptures in our lives both here and beyond the grave we should put forth what effort we can to attain that which is hoped for. The promises that are given us are given with the understanding that there are certain terms which must be complied with by those who would receive them. This being the case we should earnestly strive to measure up to those requirements else we cannot look forward with assurance and will come short of attaining the desired blessings. The apostle Paul in writing to the Hebrews warns concerning this in these words: "Let us therefore fear, lest, a promise being left us of

entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. 4:12.)

As an illustration Paul refers to the Israelites who failed to enter the promised land and calls attention to the fact that they were responsible for failing to receive the promise that had been given. The reason he plainly states, "So we see that they could not enter in because of unbelief." (Heb. 3:19.) The Lord had revealed how they were to do in order to possess the land but the Israelites lacked sufficient faith in the word of God, failed to obey and thus were not permitted to enter the land which had been promised them.

This appears to be the way so many people are doing under the dispensation in which we are living. There are many precious promises given us in the word regarding salvation and immortal life beyond the grave but the Lord has reveal to us in no uncertain terms the requirements on our part in order to receive these blessings. In the light of the lesson that Paul points out how foolish it is for any one to ignore the facts. Yet we hear on every hand men contending that there are non-essential teachings in the word. In fact this is the kind of doctrine that is favorably looked upon, received and taught by the majority who profess Christianity. As a result the commandments, statutes and ordinances of the New Testament—the requirements, have been cast aside until there are now but a few churches which make an effort to carry out the New Testament teachings in their primitive purity. It is not to be wondered at that there is so much confusion, unrest and dissatisfaction in the churches when the word of God has been supplanted by the reasonings and theories of men. When men lose faith in a matter they cease to put forth effort in that line. Thus when men lose faith in the scriptures they cease striving to live as the scriptures teach. This is a sad state of affairs indeed. How can we hope to receive the blessings which the Holy Scriptures promise unless we comply with the requirements upon which the promises are based?

Certainly there is no way of having any assurance except through faith and obedience. It is a way that brings results as is proven by the lives of many righteous men of whom we have record in the scriptures. Paul recognized this when he exhorted Timothy thus, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (I Tim. 6:12.) In this reference Paul indicates that it requires effort to live the Christian life and obtain eternal life. We must use our God given time, talents and energies in living a life of non-conformity to the world. After

mentioning some of the things that lead men away from God, Paul says to Timothy, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." This is the path our Master trod, and certainly, if we ever expect to enter into the land of rest with Him, we must follow in his footsteps. Faith and obedience will make our hopes come true. This is our duty. Anything short of this.. will end in certain and everlasting ruin and disgrace.

NOTICE

. We have recently been informed that two of our brethren have changed location. Their correct addresses now are as follows:

B. E. Kesler, 1401 Chicago Ave., Goshen, Ind.

L. I. Moss, R. 2, Hickman Mills, Mo.

All correspondents please remember this when writing to them.

We are still short of material for printing in the Monitor so whenever you have time and opportunity

to do so, write, and send us some good material. We are living in perilous days so it should not be any hard matter to think of some vital subject for our consideration and benefit. Our readers appreciate original contributions more than copied or selected material. Thanksgiving and Christmas season is approaching, so material along this line would be appropriate at this time.

—Editor.

WHAT MAKES A WOMAN

Lewis B. Flohr

Not costly dress nor queenly air,
Not jeweled hand, complexion fair;
Not graceful form nor lofty tread,
Nor paint, nor curls, nor splendid head;

Not pearly teeth nor sparkling eyes,
Not voice that nightengale outvies;
Not breath as sweet as eglantine,
Not gaudy gems nor fabrics fine;
Not all the stores of fashion's mart,
Nor yet the blandishments of art;
Not one, nor all of these combined,
Can make one woman true, refined.

'Tis not the casket that we prize,
But that which in the casket lies.
These outward charms that please
the sight

Are naught unless the heart be
right.

She, to fulfill her destined end,
Must with her beauty goodness
blend;

BIBLE MONITOR

West Milton, Ohio, October 15, 1937

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L. B. Flohr, Vienna, Va., Assistant Editor.

A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

Must make it her incessant care
To deck herself with jewels rare;
Of priceless gems must be possessed,
In robes of richest beauty dressed;
Yet these must clothe the inward
mind,

In purity the most refined.

She who doth all thee goods combine

Can man's rough nature well refine;
Hath all she needs in this frail life
To fit for mother, sister, wife.
He who possesses such a friend,
Should cherish well till life does
end.

Woman, in fine, the mate should be,
To sail with man o'er life's rough
sea;

And, when the stormy cruise is o'er,

Attend him to fair Canaan's shore.

—Author unknown.

Well does the poet, whoever he was, depict what does not make a woman; certainly not the jewels kept in a jewel casket, or treasure case. In this day and age, when woman "has been freed" and "come into her rights," is the race better off because she goes out and competes with men in the industrial and business world, especially with so many men unemployed? Paul in his letter to Titus says in regard to what and how Titus is to teach: The aged women likewise (as the men in verse 2) that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers-at-home, good, obedient to their own husbands, that the word of God be not blasphemed. (Titus 2:3-5.

But has not woman the right to adorn herself? And is there not spiritual guidance in the matter? Yes, most emphatically, the

woman is to be adorned! But not by putting on of paint, powder, ornaments, fashions in dress, and airs, etc., (read Isaiah 3:16-26) but by the adorning prescribed by the word of God. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel (not that they shall be unclothed but clothed upon with righteousness); but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy woman also, who trusted in God, adorned themselves. (I Peter 3:3-5.)

In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with braided hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works. (I Tim. 2:9-10.)

Well does Holy writ say, "Pride goeth before destruction, and a haughty spirit before a fall." No one can please God by the

adornments of this world; but he holds out in his hand the ornamentation that ought to attract all who would be really ornamented for this world and for the world to come. And in His sight, though that ornament is of great price, it is free to us. How much better it is for Him to choose for us than it is for us to choose for ourselves, for it is the old question or injunction of Joshua—Choose ye this day whom ye will serve.

Vienna, Va.

THE UNEQUAL YOKE

L. A. Shumake

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God . . ."

The above scripture is omitted as lightly considered by those of today who

find themselves stranded and isolated spiritually in the confusion caused by the rising tide of modernism, many of whom are still clinging to modern theories and commandments of men with no attempt on their part to answer the above questions.

There are those who were once strong defenders of the New Testament doctrines and who cherish the memories of Godly parents and who promised to live faithful "till death" and of all such Jesus spoke in no uncertain terms saying, "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." True followers of our Lord and Master have always been recognized as a separate people, they belong to a kingdom that is not of this world. (John 18:36.) "If ye continue in My word, then are ye My disciples indeed," your Lord says to you and I. Am I wrong when I say that many church people in their eagerness to see things grow and go, have sometimes had regard to what they thought was expendi-

ent for the kingdom of God, rather than to do God's own instructions? I verily believe the time is over ripe for the return to Biblical practice in matters of doctrine. To me this implies:

1. That Christians ought to cease supporting liberals, within or without their denomination, for they are the enemies of Christ. (I John 2:22-23.

2. That they should insist on every doctrine of the Bible thus preventing even a mild form of liberalism within their denomination, in humble obedience to the charge to observe all things, whatsoever Christ has commanded.

3. That they should abandon attempts at an outward unification of the church until it is inwardly at one in every doctrine: failing which, outward unity is not worth the name, and implies disobedience to Christ.

4. That they should for the moment reflect whether it is not this spirit of unionism and fraternizing with those who err in non-fundamental doctrines that led to the present Christless union with those who err in fundamental doctrine "even

denying the Lord that bought them."

5. That they should reflect, that, if they find this true—as they will—whether they can do less than to shoulder the principle that brought such woe, and at least at this late hour "come out and be separate."

6. That they should do this regardless of what the results may be. If we observe Christ's command, we may rest assured He can take care of any and all consequences, ominous though these may appear to us.

Dear reader, I need not write pages to tell you of the awful wrecks that are daily consigned to the broad way of those that are trying to serve God and mammon, for the latter end is worse with them than the beginning. But "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."

I know there is a ten-

dency to be drawn into the malstrom of confusion by the sleight of men and the cunning craftiness of evil men, who promise them liberty, they themselves are the servants of corruption."

We are also commanded to stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. I praise the Lord for the saving gospel of Jesus Christ and that He is able to keep that which I have committed unto Him against that day, and that He has freed me from the yoke of bondage and established His church where slave and master, rich and poor live in the liberty of the gospel, and for a reward I know of no greater promise than II Cor. 6: 17-18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Louisa, Va.

Courage in danger is half the battle.—Plautus.

THE LORD'S PASSOVER SUPPER AND THE COMMUNION

Ida M. Helm

Part I

The time for the Jewish passover feast is drawing near and Jews from all over the dispersion are journeying to Jerusalem to celebrate the feast that marked their deliverance from Egyptian bondage. That night in which the first born of Egypt were slain, the blood of the Paschal lamb marked the houses where the Jews were and saved them from the Destroyer.

God said, "and the blood shall be to you for a token upon the house where you are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." (Exodus 12:13-14.)

The Jews were required to do something to save their first-born from the Destroyer. They had to

mark the doors of their houses with blood of the slain Paschal lamb. They had to put the blood where God ordered and that was on the outside of the house so the destroying angel could see it. With the first passover feast in the land of Egypt it typifies a fulfillment in the kingdom of God. "Ye shall keep it a feast by an ordinance forever." This would indicate until its final fulfillment in the kingdom of God, when as Jesus said to the simply nominal believers, "Ye shall see Abraham, and Isaac, and Jacob and all the prophets in the kingdom of God and ye yourselves thrust out, and they shall come from the east and from the west and from the north and from the south and shall sit down in the kingdom of God." (Luke 13:28-29.)

At this time the marriage feast of the Lamb shall be eaten, and Jesus will come forth and serve. Up the Jericho road came Jesus and His disciples. This evening Jesus knew he would eat His last meal in this world and he had an intense desire to eat His last supper alone with His disciples. He sent Peter and John to

prepare a full meal of which they would all eat that evening. It was an important supper, a feast of love at which all distinctions of earthly condition and rank were to disappear in Christ. Rich and poor, high and low, master and servant, people of whatever race they might be were to eat their supper at a common table. Hereat they testified and confirmed their mutual love. Important as their supper eaten together was, Jesus detained it long enough to give his disciples the teaching and example of feet washing, impressing on them the necessity for humility among brethren and that in honor they shall prefer one another. Also he would teach them the necessity for cleansing from the defilements of the world as they went about from day to day. They must be spiritually clean in order to worship God in spirit and in truth. Having given this much needed teaching and example for his followers to obey His command was, wash each other's feet.

Jesus resumed His place at the table, and Mark tells us as they sat and were eating, Jesus said, "Verily, I

say unto you, one of you shall betray Me, even he that eateth with Me." Luke tells us the beloved disciple was sitting next to Jesus leaning back on his bosom and Simon Peter therefore beckoneth to him, and saith unto Him, tell me who it is of whom he is speaking." Here it is they began to be sorrowful and to say unto Him one by one, "Is it I?" Jesus told them it was one of the twelve. It was a heart-searching statement. Then Jesus said, "It is he that dippeth with Me in the dish." He farther pointed out the traitor by saying, he would give a sop to the betrayer and He proceeded to dip a sop and give it to Judas.

Listen to Jesus' rebuke to the betrayer, "For the Son of Man goeth, even as it is written of Him: but woe unto that man through whom the Son of Man is betrayed! Good were it for that man if he had not been born."

Here Judas—perhaps feeling rather uncomfortable—asked the same question the eleven had asked, "Lord is it I?" "Thou hast said," was Jesus answer. He thus indicated that

Judas was the traitor. Jesus therefore said unto him, "What thou doest do quickly."

"Now no man at the table knew for what intent he spoke this unto him."

Judas was treasurer and handled the money for the little band of disciples, and some of them thought that "Jesus said unto him, buy what things we have need of for the feast; the following evening was the time for Jewish passover feast. He then having received the sop went out straightway without finishing his supper. Jesus said unto them, with desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, more until it be fulfilled in the kingdom of God." (Luke 22:16-17. It was the Lord's passover supper that he ate with his disciples the night on which he was betrayed. He placed it in the Christian church to be kept as an ordinance forever. It is a feast of love. A love feast.

After supper, while they were still eating, Mark tells us, Jesus took bread and gave thanks, and brake it, and gave unto them saying,

"This is my body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying This cup is the New Testament (covenant) in My blood, which is shed for you." (Luke 22:19-20.)

It will convey to those who partake of it by faith, the benefits of the new covenant which the shedding of My blood acquires for mankind, the remission of sins, eternal life, spiritual sustenance. He says, "This do in remembrance of Me." It is my memorial. It will plead before God the merits of Christ's sacrifice, as man's only ground for mercy and favor. "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." (1Cor. 11:26.)

Christ's blood establishes a new covenant between God and man. "A better covenant." (Heb. 8:7.) What mere animal sacrifices, so often repeated, could never accomplish, Jesus accomplished when he entered heaven and presented Himself before God with His own blood after His crucifixion. The Mosaic law was administered by the Levitical priesthood, but

with Christ's death the law was fulfilled, the Levitical priesthood abolished and the gospel dispensation ushered in with the risen Christ as the High Priest who instituted a Christian passover feast, for His followers to celebrate till His return.

"Do this He cried till time shall end,

In memory of your dying Friend;

Meet at My table and record
The death of your departed Lord."

R. 2 Ashland, Ohio.

HONESTY

Greetings of Love in Jesus' Name:—It is upon request that I write this article. It is becoming plainer every day that professing Christians are falling away from Gospel standards of honesty; toward God, the church, and our fellowman. This breaking down is not all outside of our own church. It is only in the last few years that we have been confronted with the problem of dealing with members who have fallen into the clutches of the civil law, and have

been spending time in jails and prison camps. The generation before us rarely if ever heard of such occurrences. It being true of the past, that our brethren were able and did give a true testimony along this line, why is it that we cannot have a real true Christian conscience in honesty now?

It would take quite a bit of space to cover all phases of this question, so will call attention to some of the outstanding things. If I should ask any of you to go to a neighbor or friend and steal a bag of corn, wheat, a piece of meat, or something, I would have little success in finding any brother or sister that would do so; but at the same time the temptations are being advanced by the flesh and the devil to do things that are leading us in a course that often ends in our being willing to stoop to the vilest acts of dishonesty.

A step in this direction is when we are attracted to a proposition to get something for nothing; such as buying prize boxes, or patronize punch boards, where we have a chance to get another draw free. A very small thing, we say;

but it is preparing us for the next step, where we can without any conscience what ever profit at the expense of others.

Another danger is in spending faster than we earn, or more than we have the ability to pay. This has been a very live point in the last few years, because some of our incomes have been so small. We are told to "owe no man anything;" and also that if we promise anything we should not defer to pay it. To do this we ought to spend our income carefully, so as to live within the same if possible. If that is not possible, and we have other property, we may be able to use that as credit to borrow against.

That, however, brings us to another danger; that of borrowing too much: for we must bear in mind that if we borrow more than it is reasonable for us to expect to pay out of our incomes along with what our property would bring, we are on the danger line again. We are not accustomed to look on anyone as a thief that borrows more than he can repay, but if we knowingly are doing so and thereby defraud others of their earn-

ings, we had just as well steal from them. I would counsel that if our finances are in such a condition that it looks grave to us, we had better proceed cautiously, and it would be well to take into confidence some brother that is successful and he may be well able to help us. This is not humiliating. I well remember of very successful brethren going to others for council in financial affairs.

Another help to keep from having sad regrets (if we should finally fail after having done our best to pay), would be to be very open with those from whom we borrow and tell them just how our matters stand and so hold their confidence. (No man who is thoughtful and honest will think of any other course.—Ed.)

I will offer a few suggestions: That we study our buying and see how many things we are spending our money for that are not necessary. It may be for sweets, chewing gum, tobacco, expensive clothing, cars, and houses, or a number of other things that we have gotten into the habit of buying in the past when money was more plentiful.

We had a young girl to work for us at one time that spent one-fourth of her wages on pictures. It should not be necessary for us to say anything about Christians spending their money for tobacco, strong drink, or jewelry; yet it is needful.

Another bad plan is installment buying; thereby involving ourselves more than we may be able to pay. Another place we are apt to make bills we cannot pay, is when death enters our homes. We had better take the simpler burial and be right with God and our fellowman, than to have an expensive one we cannot pay for.

A few words yet about borrowing. The old proverb is too true; "He who goes a borrowing, goes a sorrowing." We ought to avoid it all that is possible. I am not meaning only money, but also tools, and things that we may break or fail to return as we got them, or when we promised. If we do not return such things, we had as well steal. If we do not return it when we promised, we have lied. Those are rather hard statements, but it would be hard to prove them untrue.

In borrowing money, we ought to be careful to make our plans so as to be very sure we can repay. Sometimes we may fail; and if we do, we are never free from our promises until we have been forgiven the debt, or life's end comes with us still trying to pay. To make others safe, and keep our credit good, we should be careful to always meet our obligations on time, or renew our notes and other evidences of debt promptly; for the moment we disown or ignore our obligations we are guilty of lying and stealing, and no liar or thief has eternal life.

Let us therefore be careful to maintain Christian standards of honesty—and we can, if we avoid the pitfalls mentioned above.

—Selected.

TAKE HEED HOW WE PRAY

Leona P. Lorenz

We have just gone through a wonderful season of refreshing. Night after night the word of God was preached, prayers were offered up in behalf of lost souls, but none accepted

Christ. There were many that needed to be saved but would not. Why? We feel sure our dear brother did all that was in his power. Now, did we as members do our part? Did we forget to pray or did we not pray as we should? For a little while let us consider how, when and where to pray.

First of all we should pray earnestly. (James 5: 17-18.) Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months and he prayed again, and the heavens gave rain, and the earth brought forth fruit. What do we mean by praying earnestly?

The definition of earnestly: eager, sincere, serious, etc. Were we eager to see souls saved? Were we as sincere and serious in praying as we should have been?

Second, I Thes. 5:17, Pray without ceasing. Lost souls should always be the burden of our heart. If there ever was a time that we need to pray earnestly and without ceasing it is today. The enemy of our souls is ever near, trying if it were pos-

sible to deceive even the very elect. Did we think to pray for lost souls when we first awakened of mornings did we have it on our mind continually during the day or did the cares of this life come first? Did we wait to pray till we come to the services? There is no greater work that we can do than that of saving souls.

In Matt. 17 Jesus was with His disciples near Bethany. In the morning they started toward the city, they passed by a fig tree and Jesus being hungry walked near it to gather of the figs but found nothing but leaves. Jesus said that there should never be fruit found on that tree. Presently the tree withered away. The disciples marvelled very much at this but Jesus answered, now if ye have faith, and doubt not ye shall not only do this which was done to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing ye shall receive.

Now when we pray do we have faith in God and believe that such things would

be possible? Many times we hear the expression that things turned out just as we expected. Why do we pray and ask petitions of our Father if we do not have the faith in Him knowing that whatsoever we would ask in His name he would give it.

(Matthew 17) A certain man brought his son to Jesus that he should cast a devil out of him. After Jesus had cast out the devil his disciples asked Him why it was that they were not able to cast out this devil, and Jesus said because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting. We say we have faith, but how much do we have if we only need faith as of a grain of mustard seed to remove mountains? We must admit we are still unworthy servants of His. Did we think to fast? Usually the first thing we do is fill ourselves with the temporal things of life, but Jesus said man shall not live by bread

alone but by every word that proceedeth out of the mounth of God.

Now when should we pray? (Luke 18:1) And He spoke a parable unto them to this end, that men ought always to pray, and not faint. Cornelius a centurion, a man of high standing in the civil world, was a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always. He saw an angel of God coming to him who called him by name and when he looked on him he became afraid, and said what is it Lord. And He said unto him, Thy prayers are come up for a memorial before God. He being a devout man, meaning one who is given up to religion, pious or sincere; feared God with all his house. Here we find a household that was united, we must be united in our efforts if we wish to accomplish anything for in unity there is strength. Cornelius prayed always. Some will probably wonder how this can be done but we as God's believing children should always be of a prayerful mind. This also teaches us that we must be devout,

sincere, god-fearing and in unison if we expect our prayers to reach the throne of God.

Now if we know how and when to pray, where shall we pray? Jesus says, but when thou prayest be not as the hypocrites are, for they love to stand on the street corners to be seen of men. But when thou prayest enter into thy closet and when thou hast shut thy door pray unto thy Father which is in secret and thy Father which seeth in secret shall reward thee openly. When we pray do we enter into our closets and shut the door to everything about us. I do not feel as though this means that we cannot pray unless we go into a room away from everyone else but that we should dismiss every thought of earth and earthly things and concentrate on heaven and heavenly things. We do know and realize that there are times when we must get away from everyone else and pour out our souls to God. It is then that we are drawn so much closer to God and can really enjoy that sweet communion with Him.

I realize that I have not fully covered this subject as

others might be able to, but trust I have given some worth while thoughts for our meditation. The seed has been sown therefore let us continue to pray more earnestly, in faith believing for the saving of lost souls and the up building of Christ's kingdom. (Col. 4:2) "Continue in prayer, and watch in the same with thankfulness." The effectual fervent prayer of a righteous man availeth much.

207 Corradt, Ave.
Kokomo, Ind.

"BE NOT AFRAID"

Children are happy counselors, says a writer in the Detroit Free Press. They are to our hard, practical, everyday lives what the stars are to the heavens, or the flowers and birds to the earth.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind
us

Worse than the dark before.

There is a family in this city who are dependent at this moment upon a little child for all the present sun-

shine of their lives.

A few weeks ago the young wife and mother was stricken down to die.

It was so sudden, so dreadful, when the grave family physician called them together in the parlor, and in his solemn professional way intimated to them the truth—there was no hope!

Then the question arose among them, who would tell her?

Not the doctor! It would be cruel to let the man of science go to their dear one on such an errand.

Not the aged mother, who was to be left childless and alone!

Not the young husband, who was walking the floor with clinched hands and rebellious heart.

Not—there was only one other, and at this moment he looked up from the book he had been playing with unnoticed by them all, and asked gravely:

“Is my mamma doin’ to die?”

Then, without waiting for an answer, he sped from the room and up stairs as fast as his little feet would carry him.

Friends and neighbors were watching by the sick

woman. They wonderingly noticed the pale face of the child as he climbed on the bed and laid his small head on his mother’s pillow.

“Mamma,” he asked, in sweet, caressing tones, “is you ’fraid to die?”

The mother looked at him with swift intelligence. Perhaps she had been thinking of this.

“W h o—t o l d — y o u—Charlie?” she asked faintly.

“Doctor an’ papa an’ gramma—everybody,” he whispered. “Mamma, dear little mamma, doan’ be ’fraid to die, will you?”

“No, Charlie,” said the young mother, after one supreme pang of grief, “no, mamma won’t be afraid.”

“Jus shut your eyes in ’e dark, mamma, teep hold my hand—an’, an’ when you open ’em, mamma, it’ll be all light there.”

When the family gathered awe-stricken at the bedside, Charlie held up his little hand.

“Hu-s-h! My mamma doan to sleep. Her won’t wake up here any more!”

And so it proved. There was no heart-rending farewell, no agony of parting, for when the young mother woke she had passed beyond

and as baby Charlie said, "it was all light there."

DO YOU KNOW YOUR BIBLE?

The answers to the following are found in the Bible: Do not look at the references until you have seen how many answers you can find.

1. What is the best way to carry a Bible?

2. Who is the first grafter we are told of in the Bible?

3. Name the two men who hid in a well.

4. Name the man who made broth for an angel.

5. Who sneezed seven times?

6. What woman painted her face?

7. Who prayed while under water?

8. Who was hidden by his aunt for six years?

9. What tribe had 700 left-handed soldiers?

10. Who had his skull fractured by a stone thrown by a woman?

11. Who told his men to set fire to a field of barley?

12. What king had his head hung up in the temple?

13. What people lost

their lives because they couldn't pronounce a certain word?

14. Who was reproached for applauding?

15. Who stood in the pulpit and read the Bible for half a day?

16. Who made good use of rotten rags?

17. Who pulled out his own beard?

18. Who cut his hair once a year?

19. Name the apostle who used a razor.

20. Who was the soldier who had more faith than any Jew?

21. Name the lawyer who advised the people to leave the apostles alone.

22. Name the woman the Bible says we should not forget.

These are the answers:

(1) Ps. 119:11. (2) II Kings 5:20. (3) II Sam. 17. (4) Judges 6. (5) II Kings 4. (6) II Kings 9. (7) Jonah 2. (8) II Kings 11. (9) Judges 20. (10) Judges 9. (11) II Sam. 14. (12) I Chron. 10. (13) Judges 12. (14) Job 34. (15) Neh. 8. (16) Jer. 38. (17) Ezra 9. (18) II Sam. 14. (19) Acts 18. (20) Acts 18. (21) Acts 5. (22) Luke 17.

PHILOSOPHICAL SOAPSUDS

If a man has washed his face it isn't necessary to leave some of the soapsuds on it as evidence of the fact. The absence of dirt, rather than the presence of soapsuds, is the all-sufficient proof. And if the preacher has dipped into science and philosophy in his studies, he will not need to smear his discourse with technical terms or direct references to the text-book or names of authorities in order to afford evidence that he has invaded those fields. Unless he can show evidence of it in clear thinking and in the clearer light he is able to throw upon life's everyday problems, the scientific or philosophical soapsuds will not help him or his cause. The message may well carry the clean face of genuine scholarship, without the suds. When the suds are made too conspicuous—by constant reference to books and writers and the use of technical terms—it is pretty safe to conclude that they are used to hide the dirt.—Religious Telescope.

NEWS ITEMS

LOWER YORK COUNTY, PA.

We, the Lower York County congregation held our series of meetings August 1 to August 15, which was well attended and much interest manifested. Elder A. B. Rice of Frederick, Md., was the evangelist, he preached seventeen scriptural sermons and as a visible result seven precious souls were added to the church by baptism. May God help us to teach them to observe all things whatsoever he has commanded us.

We also expect to hold our love feast November 7th, an all day meeting beginning at 9 o'clock in the morning, with Sunday school, and other services throughout the day with the love feast in the evening. Dinner served at noon in the basement. A hearty invitation extended to all who can to attend these services.

St. John 13:13-17, Jesus says, "Ye call Me Master and Lord, and ye say well for so I am. If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

GOSHEN, IND.

We held our quarterly council Saturday evening, September 18th, with our Elder, Bro. Peter Lorenz in charge. Bro. B. E. Kesler read James 1 and gave some splendid admonition on the same then led in prayer.

We are made to rejoice to have Bro. Kesler and family move into our midst and received both Bro. and Sister Kesler's letters at this council. Bro. Rice being unable to hold our revival at the time we had intended, beginning October 17th, we now will have Bro. Kesler take his place and conduct the services at that date and close with a love feast on October 30th, beginning at 2 o'clock p. m.

All business was transacted in a Christian spirit of love and peace, with a good number being present. Our Sunday school services, both morning and evening have been growing for which we thank our Heavenly Father, and may it continue for which we will give God the praise.

Keep the dates of our revival and love feast in mind and a hearty invitation is extended to all.

Mrs. Sarah E. Yountz,
1201 Chicago, Ave., Goshen, Ind.

NOTICE

The Mechanicsburg, Pa., congregation expect to hold their love feast the 9th and 10th of October. There will be an all day service on Saturday to which all are kindly invited. Also hope some will come and remain overnight and preach for us Sunday.

Sister Mabel Wells.

BRETHREN, MICH

The Pioneer congregation met at the home of Bro. Joseph Swihart on October 2nd. A short business meeting was held in the afternoon, in which two of the younger brethren were installed as deacons.

Our Elder conducted the examination service preceding our love feast in the evening. There were eighteen members surrounded the Lord's table at this time.

The following day we met in regular service in which we heard an inspiring and up lifting sermon by our Elder, Z. L. Bussear, in which he stressed the motive back of our customs and principles is what is of vital importance if our life is not to be spent in vain.

Although we gathered together from the extreme parts of the state, we enjoyed a meeting filled with Christian fellowship and good will and all felt it was worth a great deal more than the effort put forth to attend.

We ask an interest in the prayers of the faithful and may God bless the same.

David E. Bussear,
4204 Cass Ave.,
Detroit, Mich.

WATERFORD CHURCH

The Waterford church met in regular council September 3rd with our Elder Bro. Blain Hoover in charge. After scriptural reading and prayer the meeting opened for business. The letters of Bro. and Sister M. S. Peters were read and accepted.

The officers for another year were chosen and also delegates for

our District Meeting, to be held at Newberg, Oregon. Those chosen were Bro. Harry Andrews, Bro. and Sister M. S. Peters.

We have a committee appointed to look for a location for a church building which we hope to have not too far in the future.

Lola Root.

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OBITUARY

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ANDREW HOLSINGER

Son of John G. and Louisa Holsinger was born at Wittenberg, Germany, September 21, 1853, departed this life September 18, 1937, at 3:10 p. m.

He crossed the waters at the age of 6 months with his parents and four other brothers, settling in Preble county, Ohio, where he lived the remainder of his life. He leaves at his departure one brother, Westly at home, a sister, Louisa, Eaton, Ohio, and a few other relatives.

He will be greatly missed by all passing neighbors, as the greater part of his time he could be seen caring for his part of God's creations. As he took a great interest caring for his woods, orchards and fields, being a hard working man.

As a little rose bud in the early morn,

On a far and distant shore was born;

Protected by God's great care and a mother's arm

Crossed the briney deep to a distant farm

Where he has tried to show his appreciation

By fighting the terror of life for the beauty and wealth of God's creation.

And now at near the age of eighty-four

Was called to dwell on another shore.

Services were conducted by Elder Lawrence Kreider.

JACOB R. CRIPE

Son of Benjamin and Elizabeth (Dell) Cripe, was born in Clinton township, Elkhart county, Indiana, February 7, 1857, and died September 9, 1937, aged 90 years, 7 months and 2 days.

He was united in marriage to Barbara Nusbaum March 1, 1874. To this union were born three daughters: Clara Anna, Bertha Inis and Cora May.

The mother died December 10, 1893.

On August 3, 1901 he was united in marriage to Amanda J. Ullery, of Goshen.

He united with the Church of The Brethren in 1891, and was called to the Deacon's office in 1894.

He served as a teacher in the Sunday School more than 50 years, until his eyes failed.

When the Dunkard Brethren church was organized about 10 years ago he became a charter member of the organization and remained faithful until death.

He leaves to mourn their loss his wife, Amanda, the three daughters, Mrs. Charles L. Wright, of Port Angeles, Wash., Mrs. John Rife, and Miss Cora Cripe, both of Goshen;

also one brother, Rev. Amos Cripe of Goshen. He also leaves 13 grandchildren and 20 great-grand children.

Bro. Cripe was very much interested in the church and its staying by the principals as when it was organized, and went on the deacon's annual visit till just the past few years when his eyesight and hearing failed him. He had a remarkable memory and was well versed in the Bible and had it at his command even though he could not see to read. He was active physically and could get around exceptionally well only for his eye sight.

May his faithfulness and knowing his Bible so well be an incentive to those of us who remain to carry on the Lord's work. We will miss him very much.

Mrs. Sarah E. Yontz.

SARAH VIRGINIA NISWONGER

Daughter of Benjamin and Josephine Detrick, was born April 17, 1858 in Rockingham county, Virginia. When she was three years old she came to Ohio with her parents and settled in Clayton.

On May 4, 1876 she was united in marriage to Samuel J. Niswonger. To this union was born seven children, four boys and three girls.

Her husband and four children preceded her in death. There remains to mourn her passing three children: Harry Niswonger of Castine; Mrs. Rose Oda of Dayton; and Ben Niswonger of Dayton; 12 grandchildren, 5 great grandchildren and a host of friends and relatives.

Several years ago she united with the Dunkard Brethren church where she remained faithful until the end.

Sunset and evening star,
And one clear call for me;
And may there be no moaning of
the bar,
When I put out to sea.

But such a tide as moving seems
asleep,
Too full for sound and foam;
When that which drew from out
the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of
farewell,
When I embark.

For tho from out our borne of time
and place,
The flood may bear me far;
I hope to see my Pilot face to face
When I have crost the bar.

CORA LECKRON

Wife of J. A. Leckron, was born in Dark county, Ohio, near Gettysburg, October 8, 1877, and departed this life at her home near Plevna, Ind., September 30, 1937, aged 59 years, 11 months and 22 days. She was the daughter of Elder Daniel and Sarah J. Miller.

She was united in marriage to J. A. Leckron November 17, 1901 at Fruitdale, Ala. They located immediately at Silver Lake, Ind., and in 1917 they moved to Anderson, Ind. In 1928 they moved to their farm on which she died.

She united with the Dunkard

Brethren church at the age of 12 and lived a consistent Christian life until death. She was of that loveable disposition, that all who came in contact with her learned to love her. She was always ready and willing to do more for others than she expected to receive.

Funeral services were conducted at the Plevna church Sunday, October 3rd in charge of Elder L. W. Beery, assisted by Brethren Herbert Parker and Howard Dickey.

HE WILL HIDE ME

When the storms of life are raging,
Tempests wild on sea and land;
I will seek a place of refuge
In the shadow of God's hand.

Tho' He may send some affliction,
'Twill but make me long for home;
For in love and not in anger,
Al His chastenings will come.

Enemies may strive to injure,
Satan all his arts employ;
He will turn what seems to harm me
Into everlasting joy.

So, while here the cross I'm bearing,
Meeting storms and billows wild;
Jesus for my soul is caring,
Naught can harm His Father's
child. —Selected.

MY BURDEN

I am to bear my own burden. I am to bear the burdens of my fellow beings. I am to let them bear my burdens! I am to live my own life. I am to live in the lives of others. I am to let others live in my life. Helping and being helped—ah, how much that sums up the Christian life!

SONGS IN THE NIGHT

Job 35:10

O thou who dry'st the mourner's
tear,

How dark this world would be,
If, when by sorrows wounded here,
We could not fly to thee!

The friends, who in our sunshine
live,

When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone.

O, who could bear life's stormy
doom,

Did not thy wing of love
Come, brightly wafting through the
gloom

Our peace-branch from above?

Then sorrow, touched by thee,
grows bright,

With more than rapture's ray;
As darkness shows us worlds of
light

We never saw by day.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces—Henry.

The more humble a man is in himself, and the more obedient toward God, the wiser he will be in all things, and the more shall his soul be at peace.—Thomas A. Kempis.

Search thine own heart,
What paineth thee,
In others
In thyself may be,
All dust is frail, all flesh is weak,
Be thou the true man thou dost seek.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Psa. 19:14.

ADULT SUNDAY SCHOOL LESSON

- Oct. 3—Ezra 6:1-22.
 Oct. 10—Ezra 9:1-15.
 Oct. 17—Neh. 1:1-11.
 Oct. 24—Neh. 2:1-20.
 Oct. 31—Neh. 4:1-23.
 Nov. 7—Neh. 8:1-18.
 Nov. 14—Neh. 13:1-31.
 Nov. 21—I Chron. 16:7-36.
 Nov. 28—Esther 2:1-23.
 Dec. 5—Esther 4:1-17.
 Dec. 12—Esther 7:1-10.
 Dec. 19—Isa. 9:6-7; Matt. 2:1-12.
 Dec. 26—Esther 9:1-32.

PRIMARY SUNDAY SCHOOL LESSON

- Oct. 3—Joshua the New Leader.
 Josh. 1:1-18.
 Oct. 10—Crossing the Jordan. Josh.
 3:1-17.
 Oct. 17—The Capture of Jericho.
 Josh. 6:1-21.
 Oct. 24—Achan's Disobedience and
 Punishment. Josh. 7:1-26.
 Oct. 31—The Cities of Refuge. Josh.
 20:1-6.
 Nov. 7—Joshua's Good Teaching.

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Josh. 23:1-16.

- Nov. 14—Deborah and Barak's Victory. Judges 4:1-17.
 Nov. 21—The Call of Gideon. Judges
 6:11-40.
 Nov. 28—Gideon and His Three
 Hundred. Judges 7:1-25.
 Dec. 5—Sampson's Strength and
 Death. Judges 16:23-31.
 Dec. 12—The Story of Ruth and
 Naomi. Ruth 1:1-18.
 Dec. 19—The Birth of Jesus. Luke
 2:1-20.
 Dec. 26—Review: Lessons 27 to 51.

BIBLE MONITOR

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No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NO EXCUSE FOR NEGLECT

There is no reasonable excuse for us failing to perform our duty as indicated in the Holy Scriptures. With the intelligence that God has given us and the revelations that have been made, it is but folly to offer an excuse for failing to believe in, and accept the Christ in this enlightened age. Therefore those who have a knowledge of the scriptures and live in sin do so willingly and in defiance of the living God with a clear knowledge of condemnation and future punishment. This is indeed a sad condition in which to live as there can be no real joy in life, "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10:27.)

Jesus said, "If I had not

come and spoken unto them, they had not had sin; but now they have no cloak for their sin; and again if I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both Me and My Father." (John 15:22-24.)

In these statements Jesus very clearly points out that because of his "coming" and his "works," there can be no excuse for continuing to live in sin. That there was a Christ who proved Himself to be the Son of God, who brought from heaven to earth a Saving Gospel there is no question. Although he spent but a few years in active work in the cause for which He was sent into the world, yet in that short time His power and influence was such that he left an imprint which all the forces of evil have never been able

to erase in the nineteen hundred years and better, since He ascended to the Father. The fact that He, the Son of God, came into the world on a mission to save men from judgment and condemnation of which we have definite knowledge, will have to be faced by every accountable being when called before the judgment bar of God, it is certain. "For we must all appear before the judgment seat of Christ; that each one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10.)

It should be remembered too that it will be the Holy Scriptures which shall determine what is "good" and what is "bad" on that day, and not what men say. "He that rejecteth Me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48.)

Again, the fact that He, the Christ did "works" which no man that ever lived in the earth before or since was able to do, to convince men that He was the Son of God, shall have to be

faced on that awful day of reckoning. One of the Pharisees frankly confessed to Jesus at one time, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (John 3:2.) As an answer to him Jesus declared the necessity of the "New Birth." "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Jesus came and lived such a life that He proved beyond a doubt that He was the Son of God; "He taught as one having authority" and no man can erase these facts, therefore we are duty bound to respect, accept, and obey Him. The message of the scriptures is that men are in sin, hopelessly and eternally doomed. The only remedy is to apply the atoning blood of the Christ by way of faith, repentance, baptism and obedience. There is no excuse whatever for failing to apply the remedy. To reject is but to mock and defy the living God and invite certain disaster. There-

fore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2: 1-4.)

THE BLIND PREACHER

Lewis B. Flohr

We frequently pass, on our way to Louisa county, Va., where a large part of the membership of the Vienna congregation lives, a monument or marker erected in memory of the "Blind Preacher." William Wirt, an early American traveler and writer, confesses that curiosity to hear the minister of such a wild-

erness (as that county—Orange—then was) was not the least of his motives in stopping, as services were evidently being held.

Wirt describes the blind preacher as tall and spare of build with shriveled hands and voice shaking with palsy, and that he discovered in a few moments that he was perfectly blind. He says "The first emotions that touched my breast were those of mingled pity and veneration. His subject was the passion (suffering) of our Savior. I had heard the subject handled a thousand times; I thought it exhausted long ago. Little did I suppose, that, in the wild-wood of America, I was to meet with a man whose eloquence would give to this topic a new and more sublime pathos than I had ever before witnessed. He drew a picture of the sufferings of our Savior; his trial before Pilate; his ascent up Calvary, his crucifixion. His force of description was such that the original scenes appeared to be at that moment enacted before our eyes. We saw the very faces of the Jews; the staring, frightful distortions of malice and rage.

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But when he came to touch on the patience, the forgiving meekness of our Savior; when he drew, to the life, his voice breathing to God a soft and gentle prayer of pardon on his enemies, "Father, forgive them, for they know not what they do," the voice of the preacher, which had all along faltered, grew fainter, until his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to

his eyes, and burst into a loud and irrepressible flood of grief. The effect was inconceivable. The whole house resounded with the mingled groans, sobs, and shrieks of the congregation. I could not conceive how he would be able to let his audience down from the heights to which he had wound them without impairing the solemnity and dignity of the subject, or perhaps shocking them by the abruptness of his fall. But no, the descent was as beautiful and sublime as the elevation had been rapid and enthusiastic. The preacher, removing his white handkerchief from his aged face (even yet wet from the recent torrent of his tears), and slowly stretching forth the palsied hand which held it, begins the sentence, "Socrates died like a philosopher," then pausing, raising his other, pressing them both, clasped together, with warmth and energy, to his breast, lifting his sightless eyes to heaven, and pouring his whole soul into his tremulous voice, "but Jesus Christ—like a God!"

Thus far we have the description of the blind

preacher. But who and what is Socrates, that we may get some idea of the comparison made. Socrates was the greatest of the Greek philosophers; he did not pretend to be a teacher; his maxim was "know thyself." He might be appropriately called the father of moral philosophy. His recognition of the human soul, and his near approach to belief in God (maybe he had learned of the God of the Hebrews, for he was born about 470 B. C.), made his ideas run counter to the prevailing polytheism (belief in many Gods) of the Greeks.

In 399 B. C. he was accused of corrupting young men and of not recognizing the cities divinities and introducing others. (Maybe he had something to do with the setting up of the altar inscribed to the "unknown God" which Paul found in Athens). He was found guilty and sentenced to death. He drank the dose of poison (a method of Greek execution) while unruffled, and calmly discoursing with his friends, and so he died. Yes, Socrates died like a philosopher; he gave his life be-

cause he thought men ought to think and live right.

But Jesus Christ died like a God! Yes, there is the comparison and the contrast. His prayer on the cross was, "Father, forgive them, they know not what they do." His teachings are far above any of the ideas of Socrates, and so His death was far above that of any human, and all because of his love for fallen humanity. And are we learning to love as he loved? Have we succeeded in learning to so love that we can pray, with Him, "Father forgive them, they know not what they do."

Yes, like Him, we must learn to live His command to love our enemies. He forgives us all our sins, if we bring them to Him, for He died for the sins of all humanity. But we must forgive if we would be forgiven.

Vienna, Va.

DIVINE PROVIDENCE

E. L. Beery

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup

runneth over." (Ps. 23:5.)

David, in his writing, shows great confidence in God's grace, he realized his littleness in providing the necessities of life without divine providence. He could use his hands and all his energy that might be given him, yet if God would withhold His blessings, all efforts would be in vain.

We, today in many parts of the country, have our tables spread with the bounties of the land, yet we have kings and rulers, that would deny us these things. The time may soon come that we may suffer with those of olden times. The children of Israel wandering about in the wilderness, lacked nothing, taken into captivity by their own wrong doings, the Lord God did not forsake them.

We remember Elijah, how he prophesied against Ahab, and was sent to the brook Cherith, there to be fed by the ravens. God's hand protected him for work in later years. It was only through his obedience in carrying out God's plans that he was divinely cared for.

Blessed be the Lord, who daily loadeth us with bene-

fits, even the God of our salvation. Not only does he shower us with blessings, but He is a companion to us just as He was to Jacob, (Gen. 28:15) "And behold I am with thee, and will keep thee in all places whither thou goest." Today we go to and fro not stopping to consider conditions as they are. We have seed time and harvest, always have had. God promised that it should be so. He provided and made it possible that the people of olden times had their feasts of many kinds. The Jews were very strict in observing these. One was the passover to commemorate the exodus from Egypt, of pentecost held at the end of harvest and of dedication to commemorate the reconsecration of the temple. We read how they traveled for miles on foot, to be at this place. No doubt it was a great privilege to many of them. Today we have our communion services, commemorating the death and suffering of our Lord. What a privilege we have if we assemble ourselves at these places of worship and partake of these emblems, given by Christ Himself, for in so do-

ing it means life eternal; but to neglect from year to year is death. Each day the divine hand of God is showing its power in one way or another. Let us work while 'tis day.

NUMBER 423

Ord L. Strayer

This hymn will do as good as any for our first exposition of our good old songs. The theme is Luke 12:35, "Let your lives be girt about and your lamps burning." Our Lord in His sermon on the mount had some pointed things to say about the way in which a Christian should let his faith be known to all the world. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The hymn should be sung boldly and with purpose, not too fast lest we lose its meaning, nor too slow else we render it monotonous and ambiguous. It is not so much a meditation as a declaration of intention.

Christian, let your burning light shine on all with luster bright, let your words

and deeds be pure, all for Christ you must endure. As you journey here below shed a ray where'er you go, find in this your pure delight, let your light shine clear and bright.

The intent of the poet seems to be to bring before us the fact that if we have received anything of value from the religion of Jesus Christ we should share with others the good things of the kingdom. The sincere Christian is a happy man. No man can be truly converted without experiencing a momentous change in his life. Conversion means change, and the light that is within us because of the change that has been brought about in our lives by the presence of the Christ is to be spread abroad and given to others as evidence of the great joy we have received. If our words and deeds are not pure neither will our light be "pure and bright." And we must be ever ready to testify to the good things we have received and be at all times willing to "endure all for the cause of Christ."

This should be a delightful task. If Christ means anything to me, He means

everything and we should be ready to run with joy as well as patience the race that is set before us.

That your light may guide you through, brightly let it shine anew, keep up courage, never fail. The story is told of a man, many years ago, who accepted a mission from his king to bring sacrificial fire from a sacred altar in a far country. On his return journey, charged to diligently prevent the fire he had received from being extinguished, in his last few days of travel, he rested for a night at the hut of a humble wood cutter. After explaining to his host the nature of the gift he had in his possession he shared the gift, charging the recipient to keep it burning. The next night, weary and sick he fell asleep and a sudden rain quenched the fire he had traveled so far to bring. In his sore distress he remembered the light he had left in the humble dwelling. Because he had shared his blessings his entire mission was saved and he went home to an honored reception, instead of disgrace, because of his willingness to help others.

May we trim our lamps so that they may shine with new life, show forth the glory that has been transplanted within us. Then, surely shall we be ready and able to run with joy the race that has been set before us and the faithful performance of our duty to God and man will insure our arrival at the heavenly goal.

Vienna, Va.

OBEDIENCE

Obey my voice, and I will be your God.—Jer. 7:23.

If ye love me, keep my commandments. Jno. 14:15.

We ought to obey God rather than men.—Acts 5:29.

Hereby we know that we know him, if we keep his commandments.—1Jno. 2:3.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22:14.

I should be sorely afraid to live my life without God's presence, but to feel that He is by my side now, just as much as you are—that is the very joy of my heart.

—Tennyson.

THE LORD'S SUPPER AND THE COMMISSION

—
Ida M. Helm
—

Part II

The Lord' Supper—the Christian Passover feast that Jesus and His disciples ate together when Jesus instituted feet washing leading to the Lord's supper and the supper leading to the sacrament of the bread and wine—the communion was continued by the disciples after Jesus went back to the Father.

These are the feasts of charity referred to by Jude in the 12th verse of his epistle. The church at Corinth got out of order in observing the Lord's supper and Paul in correcting them told them they did not come together to eat the Lord's supper for they were eating their own supper. Paul admonishes them, "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry and another is drunken." (I Cor. 11:20-21.

The rich separated them-

selves from the poor and themselves consumed the provisions they had brought to provide the supper. Thus their feasts of love did them more harm than good. As the result of this factious spirit there could be no proper observance of the Lord's supper, some got too much, others got too little.

Greed and selfishness bar love and union. Paul says, "Can not you satisfy your hunger at home? Avoid this greedy selfishness by satisfying your appetite at home so you can eat with moderation that your feasts do not bring down a judgment upon you."

The observance of the sacrament of the communion is a constant proclamation of the Lord's death for man till his return. To partake of it unworthily is to be guilty of insult to the Lord's body and blood sacrificed for us. Where there is not love and union there can be no communion, also there can be no proper observance of the Lord's supper. As the passover feast under the Mosaic law commemorated the passing over of Jehovah in His sparing of his faithful people, so to the Christian

the proper observance of the Christian passover, or the Lord's supper, gathers up and fulfills all that was signified by the Jewish passover and therefore supercedes it.

As the supper points forward to the marriage supper of the Lamb, so the communion of the bread and cup points back to the cross on Calvary where Jesus' body, mangled and bleeding, "his visage so marred more than any man, and His form more than the sons of men," hung a vicarious sacrifice for our redemption.

Paul says in I Cor. 5:7-8, "Christ our passover is sacrificed for us. Therefore let us keep the feast." The Old Testament passover sacrifices are fulfilled once for all in Jesus' sacrifice of Himself.

The Mosaic law was administered by the Levitical priesthood, but with Christ's death the law was fulfilled, the priesthood abolished and the gospel dispensation ushered in with the crucified, risen Christ as the High Priest who instituted a new law with a Christian passover ordinance. "For the priesthood being changed, there is made of neces-

sity, a change also of the law." (Heb. 7:12.) The priesthood and the law stand or fall together. "Then said He, lo I come to do thy will, O God. He taketh away the first, that He may establish the second." (Heb. 10:9.)

Under the old law the priesthood was a matter of physical descent. God gave man the law, it was the law of a carnal commandment, but the priesthood of Jesus rests on the power of an endless life, it rests on the power inherent in Him, God's Son, who though as incarnate He died, nevertheless he rose from the dead and is alive forever more, to make intercession for us. (Heb. 7:24-25.)

The passover ordinance, both Jewish and Christian, culminates in Christ, who was the Lamb slain from the foundation of the world. "For even Christ our passover is sacrificed for us." (I Cor 5:7.) Jesus' death on the cross fulfilled the type of the Paschal Lamb and prepared a passover feast for His followers with the assurance of an ultimate passover in the kingdom of God.

The Hebrews were to give

acknowledgement to God's way of providing atonement by the display of blood of the paschal lamb on the lintel and the side posts of the doors of their houses. Having placed the blood on the house, the occupant was not to go out of the door . . . until morning. For them the only place of safety was behind the blood, but there they found perfect safety. Outside death was sweeping through the land. It was not any moral excellence that provided safety for the Hebrews, but it was the blood on the house wherein they were. It is the blood of Christ alone that provides safety for the Christians. It is not how people feel about it, or what they see in it, but it is what God sees in it and how He feels about the atoning blood of Christ that secures the safety of all who put their trust in the atonement made by Christ and accept it in the way God has provided, that His blood may reach our needs. There is no other way. Whatever their particular state or condition might be every Israelite was equally safe behind the blood. Jesus died once for all, He died for every class and condition of

mankind. His sacrifice can not be repeated, but every person is equally safe marked with His blood by faith and obedience to His plan.

St. Paul says, "For I have received (direct) of the Lord that which also I delivered unto you, that the Lord Jesus in the same night in which he was betrayed took bread and when he had given thanks, he brake it and said, take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, this cup is the New Testament in My blood; this do ye as oft as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup ye do shew the Lord's death till He come." (I Cor. 11:24-26.)

The Jewish lamb was to be killed for protection from judgment about to fall upon Egypt. The living lamb was useless for protection, however perfect it might be. It was the blood of the slain lamb which alone could save from the destroying angel. The perfect life of Jesus does not impart salvation. Atonement from sin was

provided in God's way, in the appropriation of Jesus' blood to our hearts. There is safety behind Jesus' blood, but nowhere else.

In the days of Isaiah the Jews observed the passover but they had forgotten its meaning. God said, "Your new moons and your appointed feasts my soul hateth." (Isaiah 1:14.) The same danger is anticipated in the New Testament. Paul says, "That to eat and drink of the bread and cup, not discerning the Lord's body," is to bring judgment on oneself. Anything less than discerning is mere ritualism.

Matt. 26:20-30 tells us the Eucharist was instituted as the ordinary and covenanted means of feeding upon Christ, of eating His flesh and drinking His blood, of appropriating to the individual spiritually and by faith Jesus glorified humanity, of sharing in the benefits of his atoning sacrifice. Jesus Christ is the bridge that spans the chasm between God and man.

"Then Jesus said unto them, verily, verily, I say unto you, except yet eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whosoever eat-

eth my flesh and drinketh my blood, hath eternal life: and I will raise him up at the last day." (St. John 6:53.)

However plentiful bread may be it avails not to satisfy hunger, or to do its work of nutrition unless it is masticated and digested. So the bread and wine emblematic of Christ's body and blood must be appropriated through faith and communion with Christ, we must discern the Lord's body in the Eucharistic emblems ere they become life giving. The flesh without the spirit profits nothing. The flesh with the spirit profits much.

Jesus said, "I will drink no more of the fruit of the vine until that day I drink it new in the kingdom of God." And when they had sung an hymn they went out. The gospel tells us it was night.

R. 2, Ashland, Ohio.

Take kindly all that is kindly meant,
Be first to thank, be last to resent;
Give smile to all who give smiles
to thee,
And those who come frowning
feign not to see;
And, O! believe me, this is the plan
To lighten, to brighten the lot of
man.

OCTOBER 8, 1937

In honor of our dear departed friend, Mrs. Cora Leckron whose birthday is today, and words cannot express how we miss her since she has gone to eternal rest. She was our closest friend since our mother was called. Just to be in her presence meant much to me. Many were the times we enjoyed with her. Often we stood on the porch watching for the Leckrons to turn in the drive. And it seems only right to state here of the many (just a little—as she would say) things she would bring. “Just a little” endive; a glass of jelly, a few apples, dish of pudding, slice of watermelon.

One cannot think of the many things she would think to bring, not only here but many other places where they visited she did likewise.

A number of trips we were privileged to enjoy with her, and just the first week of September we were called for, to help her can peaches, and at this time she requested that we prepare to take a trip west with them next summer, which was to be for the benefit of

her health, and she seemed to look forward to that time. We can plan, but to bring it to pass is with the Lord. And since the Lord seen best to call her home, and her going has left us lonely indeed, yet our loss is her eternal gain.

Elizabeth Yoder,
Kokomo, Ind.

SIGNS OF RELIGIOUS DECLINE

Henry Hostetler

The Christian world is that portion of humanity that claims to have accepted Christ. By far the greater part of these are professors but not possessors of Christ, and it is of them that this article is written.

There are many reasons why people do not go all the way with the Lord. Some, like the rich young ruler of Mark 10, may be trying to serve two masters. This young man was seemingly in great haste to know the way of salvation, and notice the good qualities he had. He had a wonderful testimony, but had not given up all for Christ. Others may be indifferent and try to

hide their sin, but "Be sure your sin will find you out."

Again, there are those who put off until some future time the cleansing of their lives; but it is well to remember that some day will be our last day, some minute the last minute, and only those who die in the Lord are blessed. The Christian world has ended in Russia.

The Lord forsakes that place where no hearts receive Him. It is more tolerable for those who have not known God's will than for those who dishonor Him. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.) Dear people let us heed the apostle's advice in II Tim. 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Note that it is our workmanship for God of which we are not to be ashamed, not our evil ways. Of the latter we should indeed be ashamed.

To be ashamed to wear the dress that is in the order of God's Word and the church is one indication of religious decline. Why hold

so loosely a point of so great importance? What would happen if a soldier in some great army should refuse to wear the uniform?

We live this day in a land with a so-called Christian government, and a godly nation, but so few real followers of Christ. The destruction of a nation lies at the hand of God's people of that nation. Take Israel in the time of Eli. Who was to blame for their destruction? The people of God, who had failed to be true to Him.

God's ideal nation is a people who witness for Him before the world. "Ye are the light of the world." We are to show the world how to live a happy, peaceful, worth-while life, but we are not to try to teach God the ways of the world. If we attend shows, dances, public swimming pools, ball games on Sunday and such like, how can we be a light to the world? "Abstain from all appearance of evil." (I Thes. 5:22.)

If God has created us in His image (Gen. 1:27), why should we try to make ourselves better? Are we better than God? Can we do a better job than our Creator?

Has God left the job incomplete? Do we want to help God, or why do we powder our faces and fix our hair just like the world? See Isa. 3:16-24 for a condemnation of these sins.

The use of tobacco is another national sin. Any honest victim of this habit will advise others not to begin it. I heard an exchampion prize-fighter say, in a demonstration, "The only strong thing about a fellow who uses strong drink or tobacco is his talk or his smell. There is no such thing as a strong man who uses either." It is reasoned that God created tobacco. Yes, it is good, as a poison for insects. God also created the tree of knowledge of good and evil, which was not for man to eat of, and we all know what happened when he ate thereof. "Whether thereof ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31.) Do tobacco-users give thanks to God for the tobacco? "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor.

7:1.) It is true that these are personal sins, but they are also sins that have beset this Christian nation.

The point at issue is that all these mentioned sins are found and tolerated in the churches. Years ago this was not true. Practically all of them were tests of membership. I do not blame the government for present-day conditions, but if we lay the blame on the Christian world we lay it at the right place. These sins will, if continued, cause America to fall, because a nation can not rise higher than its religion. All we can do is to repent and pray God for mercy, like the Ninevites in Jonah 3:5-10.

—Gospel Herald.

I must either be an Able, who, by his immortal righteousness, being dead yet speaketh, or an Achan, the sad contenance of whose otherwise forgotten name is the proof that man perishes not alone in his iniquity. Dear reader, this necessary element of power belongs to you. The sphere may be contracted, thine influence may be small, but a sphere and influence you surely have.—Selected.

JUST CLOTHES

There was a man—a most unhappy man. He had a home but he could not live there. His misery and shame drove him out among the tombs; the place of death. For him rest was an unmeaning word. By day and by night he was crying out his hopelessness and despair, cutting himself with stones.

Sin had laid hold of this man until he was demon ridden and devil driven. One striking outcome of his dark and sinful state is given us by Luke in the words: "He ware no clothes." He was lost to all sense of shame or decency. We have often wondered how much of the shameless nakedness of this modern age is due to the same satanic influence. It is surely an indication of the corruption that exists in our social life.

If you live as the writer does on the sea coast, you cannot help but notice the inroads this vicious thing is making among us. Surely Sodom and Gomorrah had nothing on our bathing beaches.

Here in Canada our government has taken severe

measures to suppress the unpleasant habit of the Doukobour settlers, who seem to think that unclothed their protests carry more weight. Hundreds have been arrested and placed in confinement. However, it goes without saying that in many of the styles so prevalent now, there is a suggestiveness and lasciviousness that is not found in the undress of these deluded people. I suggest that the "powers that be" turn their attention to this phase of the question; build more jails, and make more arrests until they have modern society cleaned up.

Ah, no, there is a better way. This poor outcast creature met One mightier than the demons who possessed him or the sins that bound him. No effort of any one else could have freed him, but Jesus Christ came that way, and at His word the power of sin was broken and the prisoner freed. Gone were his fetters, gone was that driving restlessness; he could now "sit" at the feet of his Deliverer, and with the change wrought came the Divine instinct of modesty. How or where he obtained them we are not

told, only the fact is stated he was now clothed, and he was in his right mind when he took to clothes, for Luke tells us that too.

Modest apparel is an indication of grace. Clothes do matter. To one with a sense of moral and spiritual values there is something more important than a coat of tan, or a fast swim suit, or the latest daring fashion. We have heard the argument of the beauty of the human form as natural; but in many cases there is no beauty.

There are those who make us think of Kipling's satire "A rag and a bone and a hank of hair" or the more rotund form, with rolls of unsightly flesh, these even from an artistic view need the kindly veiling of more clothing.

Then the old proverb is often quoted: "evil be to him who evil thinks," in further defense of prevailing vogues, but neither one alters the fact that God Himself came to the help of the embarrassed pair in Eden, and we are told: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." God has laid down certain

great principles to guide us in these questions. Let us give heed to them for clothes do matter.—M. E. Chatham, Cleveland Gospel Herald.

I CORINTHIANS 3:1-10

A carnal state prevents spiritual growth.

1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal even as unto babes in Christ.

2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4. For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

God only, is everything in Christian service.

5. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6. I have planted, Apollos watered; but God gave the increase.

7. So then neither is he

that planteth anything, neither he that watereth; but God that giveth the increase. (Matt. 25:45.)

8. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor.

Christian service and its reward.

9. For we are labourers together with God: ye are God's husbandry, ye are God's building.

10. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

The only foundation.

11. For other foundation can no man lay than that is laid, which is Jesus Christ.

SENTENCE SERMONS

Formality is the cradle in which Satan rocks the Christian people to sleep.

One of Satan's most effective methods to shipwreck the Christian is to make him forget that the sins of omission will keep

him out of heaven. (Matt. 25:45.)

Never condemn anything unless you can recommend something better in its place.

A man's conversation usually reveals the principles in which he is most interested.

If the heart is right the outside will become right, too.

What are the evidences that your life is consecrated to God?

You need not keep tally of the good things you do to present at the day of judgment. You will not even remember them then. (Matt. 25:35-40.)

Our right to exist as a separate organization, whether it is in business, in manufacturing, in society, or in religion, is distinctiveness. When we cease to have characteristics which mark us as distinct and different from all other bodies, we have no right to exist as a denomination.—M. C. Lehman.

There is no sham in real goodness. Men may pretend it without possessing it, but no righteousness needs pretence. Real goodness needs no veneer. On the other hand, you can not counterfeit a counterfeit.

Demorcacy means not "I am as good as you are," but "You are as good as I am."

DISOBEDIENCE

The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners.—I Tim. 1:9.

If . . . every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?—Heb. 2:2-3.

The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance upon them that know not God, and that obey not the gospel of our Lorn Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—II Thes. 1:7-9.

NEWS ITEMS

NORTH CANTON, OHIO

We, the Orion Dunkard Brethren church, are planning on holding our fall love feast on Saturday, November 6, 1937. We will have an all day meeting, starting at 10:30 Saturday morning.

We extend a hearty invitation to all who can attend to come and enjoy these meetings with us.

Clarence Surbey, Cor.

NOTICE

The District Meeting of the 4th district will be held November 12th, instead of November 15th as stated in October 1st Monitor.

Mollie Harlacher,
Newberg, Ore.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council on Saturday, September 11th, at 9 a. m. Bro. A. B. Rice opened the meeting by scripture reading after which Elder L. W. Beery took charge of the work.

All the business that came before the meeting was very pleasantly disposed of.

Bro. Rice conducted a two weeks' meeting at this place beginning September 6th. The meetings were well attended. There were no members added to the church, but we feel there was much good seed sown.

On Saturday, October 2, we held our love feast. Ministering brethren present were: Bro. Herbert Parker of Plainview, Ohio; Bro. Paul Morphew of Wabash, Ind.; Bro. Howard Dickey, Astoria, Ills.; Bro. D. P. Cleppinger, Peru, Ind., and Bro. L. W. Beery. Bro. Parker, Bro. Morphew and Bro. Peter Lorenz gave some very good messages during the day. There were about 100 surrounded the Lord's tables in the evening services.

We were made sad when our dear Sister Leckron was called away by death and was buried on Sunday after our love feast. She will be greatly missed by the church at this place.

There are several of our members sick at this time.

We desire the prayers of all the brethren and sisters, that the Lord's work may prosper at this place.

Iona Lantz.

MECHANICSBURG, PA.

The Mechanicsburg Dunkard Brethren met in regular council September 30th. After coming together in song, Bro. Harry Smith read the 8th Psalm, followed by prayer. At this time the visiting brethren reported that all was in peace and union, but several requests were made for better order in God's house during services, the Elders and ministers admonishing along these lines.

There was other business to be brought at this time and Bro. Fahnestock, who was invited to come in with us, took charge. We feel that all business was conducted in a Christian manner and hope God will bless us for the efforts

put forth at this place.

If the Lord wills it so we will have a series of meeting, beginning the first week in November, continuing for two weeks. Bro. Arthur B. Rice from Mountindale, Md. will be the evangelist. Remember us at the throne of grace.

Mabel Wells, Cor.

ELDORADO, OHIO

The Dunkard Brethren of Eldorado, Ohio, met in regular quarterly council with our Elder, Bro. Lawrence Krieder present.

Singing opening song No. 385, Bro. Kreider read from the first chapter of John, and the 10th verse and gave many good remarks on same, also leading in prayer.

This was a very pleasant meeting and business was carried on in a very peaceful manner. Remember us in your prayers.

Pearl Troutwine.

A SHINING LIGHT

Some lives shine out like beacons
grand,
Some seem but candles small,
But if we truly shine for Him
The Lord hath need of all.

O May His spirit fill my soul,
And lead me day by day,
That though unworthy, I shall be
A light along the way.

—Unknown.

BEFORE IT IS TOO LATE

If you have a tender message,
Or a loving word to say,
Do not wait till you forget it,
But whisper it today.

The tender word unspoken,
 The letter never sent,
 The long forgotten messages,
 The weath of love unspent—
 For these some hearts are breaking,
 For these some loved ones wait.
 So show them that you care for
 them
 Before it is too late.

THE EAST BOUND TRAIN

My east bound train a different one
 But it was a pleasant day;
 The conductor called for the tickets
 In his old time fashioned way.

But a little girl in sadness
 Her hair was bright as gold;
 She said, "Sir I have no ticket,"
 And then her story she told.

"My father is in prison,
 He has lost his sight they say;
 I am now going for his pardon
 This cold December day.

My mother is daily sewing,
 Trying to earn our daily bread;
 And my poor dear blind father
 Is in prison almost dead.

My sister and my brother
 Would be very, very glad,
 If only I could bring back
 My poor, dear old blind dad."

The conductor stood in silence,
 He could not make a reply;
 With his big red, rough hand
 He wiped tear drops from his eye.

He said, "God bless you little one,
 Just stay right where you are,
 You will not need a ticket
 While I am on this car."

—Selected.

These few lines have impressed

me greatly while on the train, as I
 behold the happy little faces of
 children with their fathers and
 mothers. I love little children;
 Jesus loved them, but I also pity
 them when I think of the future
 that awaits them. What will be
 their future life is a problem for us
 all.

Harry M. Barkdoll,
 Glendora, Calif.

MY MOTHER'S HANDS

Such beautiful, beautiful hands!
 They're neither white nor small;
 And you, I know, would scarcely
 think

That they are fair at all.
 I've looked on hands whose form
 and hue

A sculptor's dream might be;
 Yet are those aged, wrinkled hands
 More beautiful to me.

Such beautiful, beautiful hands!
 Though hearts were weary and sad,
 Those patient hands kept toiling on,
 That the children might be glad.
 I always weep, as, looking back
 To childhood's distant day,
 I think how those hands rested not
 When mine were at their play.

Such beautiful, beautiful hands!
 They're growing feeble now,
 For time and pain have left their
 mark

On hands, and heart, and brow,
 Alas! Alas! the nearing time,
 And the sad, sad day to me,
 When 'neath the daisies, out of
 sight

These hands will folded be.

But oh! beyond this shadow-land,
 Where all is bright and fair,

I know full well these dear old
hands

Will palms of victory bear;
Where crystal streams through end-
less years

Flow over golden sands,
And where the old grow young
again,

I'll clasp my mother's hands.

A PRAYER FOR DAWN

We pray before we go to bed;
I wish we prayed at morn instead,
Or night and morn although we
need

Confess tonight, today's misdeed.
When in the morning light we rise
We need new faith to face the skies.

So I would write a prayer for dawn,
O Father when the night is gone,
Its sins forgiven, washed away,
Give me the strength to live today.
Now standing in the new day's light
Give me the strength to live it right.

When I arise from gentle sleep,
I have a little house to keep.
God guard my tongue, and guard
my mind,
And help me keep them clean and
kind.

Through life's temptations, anger,
hate,

Help me this day to travel straight.

I am not looking down the years;
A nearer duty now appears.

For years are, after all, the sum
Of our todays, that daily come.

The morn is here. O Lord, I pray,
Give me the strength to live today.

—Douglas Malloch.

Life is mostly froth and bubble;
Two things stand like stone—
Kindness in another's trouble;
Courage in your own!

A BEAUTIFUL RECIPE

A beautiful turning to God in prayer
At the break of day be it dull or
fair;

A beautiful deed, not one or two,
But just as many as you can do;
A beautiful thought in the mind to
keep,

Where otherwise evil or sin might
creep;

A beautiful word, where the chance
occurs

Instead of gossip that hurts and
slurs;

A beautiful song in praise to Him
When the shadows fall and the
lights grow dim.

If followed—you'll find it
A beautiful way to make—and so
easy

A beautiful day.

BEAUTIFUL THOUGHTS

Think beautiful thoughts and set
them adrift

On eternity's boundless sea!
Let their burden be pure; let their
white sails lift,

And bear from you the comforting
gift

Of your heartfelt sympathy.

For a beautiful thought is a beauti-
ful thing,

And out on the infinite tide
May meet and touch and tenderly
bring

To the sick and the weary and
sorrowing

A solace long denied.

KINDNESS

One gentle word that we may speak,
Or one kind, loving deed,

May though a trifle, poor and weak
 Prove like a tiny seed;
 And who can tell what good may
 spring
 From such a very little thing?
 —Unknown.

I read within a poet's book
 A word that starred the pages.
 "Stone walls do not a prison make,
 Nor iron bars a cage."
 Yes, that is true, and something
 more,
 You'll find where'er you roam,
 That marble floors and gilded walls
 Can never make a home.
 But every house where love abides
 And friendship is a guest
 Is surely home, and home sweet
 home
 For there the heart can rest.

HELP THOU MINE UNBELIEF

Mark 9:24

Father, when o'er our trembling
 hearts
 Doubt's shadows gathering brood,
 When faith in Thee almost de-
 parts,
 And gloomiest fears intrude,
 Forsake us not, O God of grace,
 But send those fears relief;
 Grant us again to see thy face;
 Lord, help our unbelief.

When sorrow comes, and joys are
 flown,
 And fondest hopes lie dead,
 And blessings long esteemed our
 own
 Are now forever fled—
 When the bright promise of our
 spring
 Is but a withered leaf—
 Lord, to thy truth still let us cling;
 Help thou our unbelief.

And when the powers of nature fail
 Upon the couch of pain,
 Nor love nor friendship can avail
 The spirit to detain—
 Then, Father, be our closing eyes
 Undimmed by tears of grief:
 And if a trembling doubt arise,
 Help thou our unbelief.
 —Selected.

LITTLE THINGS

Some things most dangerous to our
 life
 Are very, very small;
 The little germs that float around
 We cannot see at all.

Yet who escape the deadly harm
 These little microbes bring?
 They come upon us unawares
 And to us they will cling.

They threaten health and life itself
 And bring us much unrest;
 They weaken all our powers that
 We cannot do our best.

And so with our immortal souls,
 The dangers that betide;
 Not always are the flagrant sins,
 But little thoughts of pride.

Of hatred and of selfishness,
 That come upon us here
 So quietly we scarce detect,
 And cause our heart no fear.

And yet they will destroy for us
 Our joy and peace and rest;
 And mar each deed we try to do,
 And make us fail life's test.
 —Hopeful.

Courage is the greatest quality
 of the mind next to honor.—James
 L. Allen.

The whole duty of man is embraced in the two principals of abstinence and patience; temperance in prosperity, and patient courage in adversity.—Seneca.

ADULT SUNDAY SCHOOL LESSON

- Oct. 3—Ezra 6:1-22.
 Oct. 10—Ezra 9:1-15.
 Oct. 17—Neh. 1:1-11.
 Oct. 24—Neh. 2:1-20.
 Oct. 31—Neh. 4:1-23.
 Nov. 7—Neh. 8:1-18.
 Nov. 14—Neh. 13:1-31.
 Nov. 21—I Chron. 16:7-36.
 Nov. 28—Esther 2:1-23.
 Dec. 5—Esther 4:1-17.
 Dec. 12—Esther 7:1-10.
 Dec. 19—Isa. 9:6-7; Matt. 2:1-12.
 Dec. 26—Esther 9:1-32.

PRIMARY SUNDAY SCHOOL LESSON

- Oct. 3—Joshua the New Leader.
 Josh. 1:1-18.
 Oct. 10—Crossing the Jordan. Josh.
 3:1-17.
 Oct. 17—The Capture of Jericho.
 Josh. 6:1-21.
 Oct. 24—Achan's Disobedience and
 Punishment. Josh. 7:1-26.
 Oct. 31—The Cities of Refuge. Josh.
 20:1-6.
 Nov. 7—Joshua's Good Teaching.

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Josh. 23:1-16.

- Nov. 14—Deborah and Barak's Vic-
 tory. Judges 4:1-17.
 Nov. 21—The Call of Gideon. Judges
 6:11-40.
 Nov. 28—Gideon and His Three
 Hundred. Judges 7:1-25.
 Dec. 5—Sampson's Strength and
 Death. Judges 16:23-31.
 Dec. 12—The Story of Ruth and
 Naomi. Ruth 1:1-18.
 Dec. 19—The Birth of Jesus. Luke
 2:1-20.
 Dec. 26—Review: Lessons 27 to 51.

BIBLE MONITOR

Vol. XV

November 15, 1937

No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKSGIVING

"Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (Ps. 193:1-5.)

In these few lines the Psalmist breaks forth with expressions that reveal a deep seated appreciation of the blessings and favors he was enjoying in life. Expressions of praise and thanksgiving that emerged from a heart that was truly grateful. From the language used it appears that he was

simply stating his feelings from within, and these feelings were the result of experiences that he was having in life. In many of the Psalms which David wrote he reveals the many sorrows, trials and troubles he was passing through which were grievous to be borne, yet he was not forgetful of the many blessings which were his to enjoy and he continually offered praise and thanksgiving to the God above from whom he recognized all these good things came.

Most of the afflictions which he was experiencing came upon him because of the life that he was living. He had chosen to serve God and keep His commandments and in doing so turned his back upon the world and its allurements. Because of this many enemies rose up against him and

caused him great concern and grief. In these hours of trouble he went to the Lord in prayer and received sufficient strength to bear all his burdens and live a life of faithfulness. This should be a valuable lesson to us who have made the same choice in life and experience the same tribulations.

These trying experiences in life no doubt are of greater benefit to us than we realize. One of the benefits is that it causes us to do some serious thinking and stirs us to the depth of our being. This beautiful passage of praise and thankfulness is the product of calm and serious meditation.

These few lines from David reveal to us two of the weaknesses of the human family which we point out.

One of our failings is "forgetfulness." We are so accustomed to the surroundings in which we are living that unless something unusual happens, we give little thought to matters that vitally effect our existence on this earth. Were it not for the changing seasons, the sunshine, the rain and all the other workings of nature, how long could we

live on the earth? Are we not forgetful of the fact that there is a God back of these things who makes it possible for us to live and enjoy life? There are so many things in this world over which we have no control, that we cannot do without, that when we begin to meditate on the matter we are made to marvel at what dependent creatures we are. Surely the poet had great reason to pen these beautiful lines which we often sing:

Father, I stretch my hands to thee,
No other help I know;
If Thou withdraw Thyself from me,
Ah! whither shall I go?

David reminds us, "forget not all His benefits." These benefits or blessings are both temporal and spiritual and without them there could be no life here or in the world to come. "Praise God from whom all blessings flow."

Another of our failings is that when we do realize these many unmerited blessings and favors that are coming to us and recognize that they are coming from our Creator and God, too often in the giving of thanks to him for them we just render "lip service." Jesus

spoke of this during his ministry here in this manner: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me." (Matt. 15:8.)

It is certain that our Maker deserves and expects more than lip service from us for His manifold blessings upon us. Let us take a lesson from David here. "Bless the Lord, O my soul: and all that is within me, bless His holy name." His suggestion to us here on the matter of thanksgiving is that it should include the powers of our whole being—"all that is within me." Thus if we would render acceptable praise and thanksgiving to our God we should yield our lives completely into his power and use our time, talents, energies and abilities, in connection with the fruit of our lips, in service to Him, the great God of the universe, King of kings and Lord of lords. May we consider these matters as we pause for our meditations on another Thanksgiving day. "But to do good and to communicate forget not: for with such sacrifices God

is well pleased." (Heb. 13:16.)

THE GOOD OLD PATHS

A. G. Fahnestock

Jeremiah who is known as the weeping prophet, tells us that the Lord saith, "Stand ye in the ways, and see, and ask for the good paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6:16.)

Let us look at the conditions of today and see as to whether it is not true that this "Thus saith the Lord" through the lips of Jeremiah should sink in the heart of every man and woman and given free course.

As I see it, in a large measure the same conditions are existing today as did in that time. Read the 13th, 14th and 15th verses, "From the least of them even to the greatest of them every one is given to covetousness and from the prophet unto the priest every one deal-eth falsely." "They have healed also the hurt of my daughter of my people slightly, saying, peace, peace when there is no peace,"

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and the 15th verse says, "They were not at all ashamed neither could they blush." In my own words, they were hardened and set in their ways that the words of the Lord would not effect or arouse them. The language of Jeremiah also implies that the people and the priests knew better than what they did, if not, how could they be expected to be ashamed or blush. More than likely their enlightened conscience had

smote them at times until the conscience became seared. Do we have any such today? Where is their hope?

It seems to me that in this America we have multitudes of people, deacons, ministers, pastors, and even elders who, if they want to save their soul will have to "take it by force" as an old man said in my hearing when I was but a small boy. This man was 84 years old, he knew better but continued to live in sin. At this advanced age he said to my father, "If I want to save my soul something must be done, the feeling that I once had is gone, God has left me. The only thing I see to do is to take it by force and to plead mightily with God that he would once more offer His saving grace for my soul's sake." I heard this man plead with God for mercy and a restoring of the privileges and feeling heretofore ignored. He was unable to walk, so another minister assisted the administrator, and on a rocking-chair he was carried into the water where he received Christian baptism. When they were about to place him on the rocking

chair to carry him out, he said, "Brethren I can walk," and he walked out of the stream where his sins were washed away. He himself often told his experience to others and the one thing that left an impression upon my mind was, I never heard him (to the best of my recollection) relate his experience and joy without winding up with tears rolling down his cheeks and saying "But I had to take it by force," this he sometimes repeated.

Might it be true my dear reader that you, whether you be an elder, minister, deacon or laymember, have not lived up to your promises, vows or christian opportunities and become hardened that if you want to save your souls, you must "take it by force?"

Can you imagine what the sin of indifference is doing in this age?

Why not stand in the ways, choose the good old paths of genuine faith, repentance, love, stability, service etc., and walk therein and thereby through the grace of God save our souls and the soul of our dear children.

Will you with me think it over?

Brunnerville, Pa.

IMMORTALITY

D. W. Hostetler

It is said that as Socrates lay dying his friends asked, "Shall we live again?" The dying philosopher could only say, "I hope, so, but no man can know."

From time immemorial this question has troubled the mind of man. Only Christianity brought the truth and positive evidence and assurance. The intimations which reason had furnished were confirmed by the divine and authoritative revelation.

By the gift of Jesus Christ, the Son of God and the divine revelation of God's truth through His Son, there is no question concerning immortality.

Job one time asked this momentous question: "If a man die, shall he live again? I think the thought that Job had in mind was this: Does death end all? I think that Job did not ask this question in doubt, but to bring out the fact that he

knew more about immortality than his friends did. In the nineteenth chapter he answers this question in a wonderful way: "Oh, that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my rains be consumed within me."

These words have become more lasting than they would had they been written with an iron pen in the rock. They will live through all eternity for they have become the word of God. And no honest reader can ponder these words and conclude anything else but that they do teach immortality: "After the worms destroy my body, yet in my flesh shall I see God."

Jesus, dying on the cross recognized that only His body could die and that His spirit, separated from the

body, would exist in a conscious state. He committed that spirit into the hand of God. By the side of the master another hung on a cross, a pitiful, bloody form of a thief, who said, "Remember me when you come in your kingdom." The dying Savior in words that thrills the soul answered, "Today shalt thou be with Me in Paradise."

This scripture teaches immortality. There can be no reasonable question about the teaching of this scripture.

The case of the rich man and Lazarus teaches that there is an intermediate state of conscious existence. They may be stated as.

1. There is a life after death.

2. Life is lived in a conscious condition.

3. The lost carry with them some memories of their earthly experience.

The most comprehensive single passage of scripture that deals with facts of immortality is found in II Cor. 5:1-8. The apostle says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God." Paul starts out by saying,

"For we know." Now let's get the authority for Paul's making such a statement. (I Cor. 11:23.) "For I have received of the Lord that which I also delivered unto you." So the statement made here by Paul he received of the Lord. So the Lord revealed through the Holy Spirit this fact, that if His earthly house were dissolved he had a building in heaven built by God. And that same Holy Spirit inspired Paul to write this eternal fact. And that fact proves immortality.

The statement "For we know" is as dogmatic and definitely positive as human speech can be.

There can be no other answer, but that given in the Bible, that the spirits of those who have died are alive and in a conscious state of existence. In Luke 16, we have the conversation between Abraham and Dives. Now you remember that Dives, in torment, asked relief from Abraham, but he was sadly informed that such was impossible to grant. "I pray thee send Lazarus to my father's house, for I have five brethren, and the testimony of Lazarus would keep them

from this place of torment." But Abraham's reply was, "They have Moses and the prophets."

Well, Moses was born some five hundred years after Abraham had left this world. Samuel was the first prophet to write and Malachi the last. Malachi lived some fifteen hundred years after Abraham. Now the question comes, how did Abraham know about the books of the law and the prophets? The answer is simple and plain: When Moses arrived in Paradise and met Abraham, it would not be unreasonable for Moses to say to Abraham, "I wrote a book about you. I named the book Genesis."

When Samuel, Isaiah, Daniel and Jeremiah arrived at the place of blessed waiting, they could have said the same. This implication is clearly stated repeatedly in the Bible.

In Revelation 6:9-11, where he speaks of the opening of the fifth seal, he saw the "souls of them that were slain for the word of God, and they cried with a loud voice, O Lord holy and true, dost thou not judge and avenge."

In Matt. 22, the Saddu-

cees came to Jesus with their hypothetical question of a woman with seven husbands. Jesus spoiled their analogy when He said that in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven. To be sure Jesus had in mind the saints. Then Jesus turned the force of their own question. He reminded them that long after Abraham, Isaac and Jacob were dead God had said to Israel, "I am the God of Abraham, Isaac and Jacob." The verb is in the present tense, not past. The patriarchs are now as eternal as God himself, in that they have entered into His life.

This same fact is again stated in I Thess. 5:10: "Jesus Christ, having died for us, whether we wake or sleep we live again with Him." This text is clear and direct to the point that there is a life beyond death. Now the simple fact is that if we walk with Christ in this life we shall live with Him in the life to come.

So we may sum this all up in these facts:

1. The dead are alive, inseparable from God. In proof of this, see Rom. 8:

38-39.

2. Their spirits are with God. (Heb. 12:23.)

3. There is a Paradise for the conscious spirits of the redeemed. (II Cor. 12:4.) Concerning this Paradise, there is not much to be said, for Paul says he saw things that are beyond the description of any human law of speech.

In Rom. 2:7 we read that by patient continuance in well doing we seek for glory, honor, immortality, and eternal life. God is eternal, immortal, and has given us eternal life through Jesus Christ. So Paul says in I Cor. 15 that this mortal must put on immortality. When this is done in the resurrection death is swallowed up in victory.

In I Tim. 6:15-16 Paul tells us that "Christ is our only Potentate, the King of Kings and Lord of Lords," that "He only hath immortality, dwelling in light, and no man can approach it." The only way we can approach immortality is through our Potentate and King and Lord.

In conclusion let me remind the reader (II Tim. 1:10) that "His grace was given and is made manifest

by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel." O, that we may have that faith that will enable us to lay hold on this gospel and so live that we may have part in the first resurrection and be caught up to meet our Lord in the air.

N. Manchester, Ind.

THANKSGIVING AND THAKSLIVING

Ida M. Helm

"I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt his name together." (Psalm 34:1-3.)

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your regrets be made known unto God." (Phil 4;6.)

These scriptures utter a faith that can maintain

thanksgiving in time of adversity and sorrow as in prosperity and gladness. At Philippi voices singing and praising God were heard in the jail, the voice came from the innermost prison. The other prisoners listened and wondered, they had never heard the like before and according to the slow working of the law in those days likely some had been in there for years. Who could it be? These sufferers joyful and patient were witnesses for Christ. It was Paul and Silas with their feet in the stocks, their backs bleeding from the scourging that day. They made the prison walls ring with songs of praise to God. God was listening and his abiding power shook open the old prison doors and unloosed the fetters that bound the captives.

No earthly judge or jailer can stand before God's tribunal, and soon his persecuted messengers were sent on their way rejoicing and the jailer had made his peace with God. "He careth for you." "In everything give thanks." This may seem hard sometimes, but if we have our heart wholly set on God we can. God will have

the whole heart or none of it. God does not give His people impossible things to do.

In Nehemiah 12:31 we read of two great companies in Jerusalem who started near the temple. They moved in different directions and gave thanks to God as they went, and eventually they met in the court of the Gentiles. They were consecrating the gates and wall of the city and giving thanks to God for being enabled to bring the work to completion. In the strength of God they had triumphed over every attempt of the enemy to stop the work, and the joy of Jerusalem was heard even afar off, and the surrounding nations saw and felt the power of God.

Today we hear rumblings and see dark clouds arise, but if we trust implicitly in God we need not fear the threatenings.

The United States has been richly blessed in 1937. There is plenty for everyone. God has not forgotten his created beings. It is well for us that He is longsuffering and kind. The flowers bloom, the birds sing, the cattle brousing on the rich

pasturage. Cold days come and there is fuel at hand. Sunday morning comes and we may go up to the house of God and worship Him with no fears of being apprehended by civil authorities. God makes no mistakes in dealing with His children. We have a tendency to take things for granted. James 1:7 tells us to forget not all his benefits, every blessing we enjoy is a gift from God. The true people of God of all ages have been thankful. Thanksgiving and praise honors God. When we realize that all blessings, both temporal and spiritual come from God, and when we realize our utter dependence on our Creator for everything we surely can not be other than thankful.

"In everything give thank, for this is the will of God in Christ Jesus concerning you." (I Thess. 5:18.)

Thanksgiving Day is widely observed, but it has gotten to be a day of general fun and feasting more than of religious worship. On every hand we see elaborate preparation for feasting, for fun and frolic. The spirit of luxurious in-

dulgence seems to be rampant, crowding out thoughts of the fact that God is sparing our lives for His glory and some day a just account will be required of us for the use to which we have put them.

Many seem to think life is given to them to do with as they please. It is in mercy that God spares them. If God were to deal with them according to their daily living they would be cut off immediately.

The proud Pharisee prayed that he was thankful that he was not like other people. He thought he was so much better than they. It was the humble Publican that smote his breast and said, "God be merciful to me a sinner," that received the commendation of God.

In Rom. 1:21 St. Paul tells us about people that knowing God, they glorify Him not as God, neither gavethanks; but became vain in their reasonings, and their senseless heart was darkened, professing themselves to be wise, they became fools, and changed the glory of the incorruptable God for the likeness of an image of corruptable man, and of birds, and four-foot-

ed beasts and creeping things; wherefore God gave them up in the lusts of their hearts to uncleanness that their bodies should be dishonored among themselves. (Rom. 1:21 24.)

These people knew God, but revolted from Him somehow, from God to self. We see it today, the tendency to question God's character, His purpose, to doubt His existence.

Someone has said, "Man has spent on these unworthy ways of thinking a great deal of weak and dull reasoning, and imbecile imagination." It leads farther and farther from God in unbelief and unthankfulness. "The fear of the Lord is the beginning of wisdom."

There is a thanksgiving that is narrowed down to self-satisfaction. They are glad that they have been peculiarly favored and they never stop to think of the trials and adversities that have come to others. Others look out over the country side and see the suffering and need in many homes and make glad hearts with their giving. Thanksgiving and thanksgiving send up

praise to God. This is real, true thanksgiving.

R. 2, Ashland, Ohio.

THANKSGIVING

Vernie Diehl

So many, many things for which to be thankful. Let us call over a few: our friends, our children, our parents, our homes, our health, our churches, a country in which we can worship as we please, and "the unspeakable gift of God."

Sometimes we get all broken up because of the loss of a friend, the sooner we lose a false friend the better for us. A true friend we will never lose for they will stand no matter what comes. I think we can be thankful here before we bestow so much of our time upon one of a false nature.

Sometimes there are homes that are not the best, but everyone in the home tries their best to make a happy Christian home there will be love, joy and peace.

We should be very thankful that we live in a land where we can worship God according to His command,

for by all indications there may be a time when we cannot.

God's children should rejoice and give thanks when they have a church in which they can assemble and worship according to God's will. Everyone is not situated thus, some folks are isolated and long for the fellowship of God's people. Folks are longing to hear the full gospel proclaimed, longing for the true Christian love of God's people. Yet these folks can be thankful for God's word which they can read in their homes.

Nokesville, Va.

THE VALUE OF LIVING A TRUE CHRISTIAN LIFE

Elmer R. Hoover

If it were not for our realization of a definite pay day some day we would have a different atmosphere to live in. It would probably be an atmosphere of wickedness and every thing that goes to make up a wretched life. We are told in the New Testament about a pay day some day and for this reason people look for a

high standard of morality to be governed by. People turn their hearts and minds to the Lord, surrendering their all to Him, thus allowing Him to lead, guide, and direct them.

We must strive to, not only be conscious of our sins but we must be different from the world. Christ says we are to be separated from the world. We are to fight the good fight of faith and lay hold on eternal life whereunto we have been called.

Christ has both lived and set the example for you and me to follow. Are we following after his teachings? Have we chosen the path He commanded us to chose? If not we had better awaken while it is called today with us ere the night of death come and find us unprepared. In Christ's sermon on the Mount found in Matt. 5:6-7, we have the greatest sermon ever uttered. In this sermon Christ says, "Enter ye in by the narrow gate for wide is the gate, and broad is the way that leadeth to destruction and many are they that enter in thereby. For narrow is the gate and straight is the way that leadeth unto

life, and few are they that find it." Are we among the few or are we among the many?

Christ commanded His followers to go in at the narrow gate and then to follow the straightened way. If we expect Christ to be the paymaster in the final judgment day we must do what he commands us to do, go where He commands us to go, and be what He commands us to be. Remember there are but two destinations: heaven or hell. Two paymasters: Christ or the Devil. We are told not to serve two masters. He says we will hate the one, and love the other, or else we will hold to the one, and despise the other. Ye cannot serve God and Mammon.

Christ does not want us to be lukewarm. So many people are in a state of entire spiritual indifference. Christ wants you and me to be firm in our faith. He leaves no room for mixing indifference with earnestness, no room for evil, but rather room for true, active consecrated service.

Christians must be active. Paul says we are to let no man despise our youth: but be thou an ensample to

them that believe, in word, in manner of life, in love, in faith, in purity. A true Christian must be an ensample to others. Too many people today are watching continually others mistakes to criticise them. We must not have a spirit to criticise but a spirit of helpfulness.

Christ is our ensample and always willing to help us. He says, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." What we must do is to be humble and willing enough to ask for Christ's hand and His spirit to lead us over the rough places in life and some day plant our feet on Heavens tableland. We should seek for a richer life, a deeper life, a fuller life, eternal life.

Jesus told Nicodemus the way to be saved and He says, "Except one be born of water and the Spirit he cannot enter the kingdom of God." If we expect to enter the kingdom of heaven we must obey the whole word of God. After we have been born again we

should ask Christ for that living water which He described to the Samaritan woman in John 4. We only obtain these spiritual blessings of life by asking. No worth while thing in life is obtained by just sitting down. Our salvation according to the apostle Paul in Phil. 2 must be worked out with fear and trembling.

Through all the experiences of Christ's life, Christ manifested the obedience of a son who gladly surrendered His will to the will of His Father. If we expect Salvation we must be obedient to Christ because Hebrews 5:9 says, and having been made perfect He became unto all them that obey Him the author of eternal salvation. Jesus perfectly identified Himself with us in all that we must endure yet He sinned not, hence He became the Savior to give us constant help in every time of need.

We must chose the narrow gate and straight way if we expect Christ to own us in the judgment day. If we truly follow his teaching our difficulties will lessen as we advance. The crooked shall be straight and the rough places plain.

The longer we walk in it the more delighted we will become. Walk in the narrow path, and it will end infallibly in glory, and honor, immortality and eternal life. Christ the Lord will be your companion and guide on the way, and at the end of it will crown you with everlasting joy.

We shold live such a life that we could join with the apostle Paul in saying, "For I am persuaded that neither life nor death, nor angels, nor principalities, nor things present, nor things to come, nor powers, now height, nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. In the end we could say, "I have fought the good fight. I have finished the course, I have kept the faith henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge will give to me at that day: and not to me only, but to all them that have loved his appearing.

109 Linden St.
Modesto, Calif.,

If ye love me, keep my commandments.

THANKSGIVING

D. M. Click

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3:10.)

When we consider the great crops of fruit of various kinds and also the bountiful farm crops which our farmers have reaped from fields here in Grand Valley, Colo., we most surely realize that the Giver of all good has really poured a great blessing upon our people in this part of the United States, and I fear that the greater part of our citizens don't seem to realize that God is giving us all these rich crops to enjoy; they don't even respect the Lord's Day as a day of rest, neither do they attend religious services, but the greater part of our population work the same on Sunday as other days.

I have wondered if the

Giver of all good would withhold their bountiful crops for a few years, if they would stop their worldly sinful ways and turn to the Lord, and ask Him to return His rich blessings to them again.

Jesus said unto His disciples, "Ye are the salt of the earth." We do thank our loving Savior for the great blessings that is so richly bestowed upon this section of His heritage. God's people are the light of the world. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

We are so very thankful that Jesus will gratefully receive little gifts when sincerely and humbly presented. Dear brethren and sisters, I do believe we can all do as well, as did the "poor widow," and if done in the same spiritual desire to help build up the dear Savior's cause, and to help the poor and needy I feel quite sure our small offerings will meet his approval.

We find a splendid rule for Christian giving in the New Testament, "Upon the first day of the week let every one of you lay by him

in store, as God has prospered him, that there may be no gatherings when I come." (I Cor. 16:2.) The apostle Paul was a great teacher, not only in one special subject, but in the whole Christian life's work both temporal and spiritual work. Paul makes this further reference to giving: Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

My dear brethren and sisters let us not only give our dollars and cents for the building up of the cause of Jesus, but give our lives, our daily activities, our words, our daily appearance before the world.

"If any serve Me, let him follow Me; and where I am there shall also my servant be: If any man serve Me, him will My Father honor." (John 12:26.)

Grand Junction, Colo.

THE BEARD

Marion Roesch

In Deut. 22:5 we read "The woman shall not wear that which pertaineth unto

a man, neither shall a man put on a woman's garment, for all that do so are an abomination unto the Lord thy God." Now brethren let us be reasonable, I know you will immediately say this quotation is from the Old Testament; and that has no reference to the beard, but brethren let us be consistent. Is not the thought of this scripture carried out in I Cor. 11:1-16 in the teaching of headship? Also in I Tim. 2:9-12; and I Pet. 3:3-6; there is a distinction in the authority of the sexes, each one had a distinct place, each was responsible for his or her position.

Then why not in the name of consistency? Do not men and women of to-day dress so as to distinguish the sex or place God has given them?

It is a well known fact, that worldly women of to-day often dress in such a way as to imitate a man. How many times have you not seen woman after woman with a shingle-bob, wearing breeches or hats similar to a man's, perhaps with a feather or flower adorned? But who ever saw a woman with a beard?

Brethren, there is a principle confined in the wearing of the beard, that is consistent with scripture. I believe the Timothy and Peter texts mentioned above mean for Christian men to dress modest as well as women.

True you say some men wear the beard to cover up a life of sinfulness. I confess this may be true in some instances, but if the men who wore the beard were the only ones who were hypocrites, the world to-day would be better off.

Here is a question for you to think about: How many of you have not gone to town or some other public place during week days without your standing collar coat? The beard is an adornment God has given, that can't be taken off, then put on in an hour. Why do you hesitate in adorning God's adornment?

My dear brethren, it is true the wearing of the beard will cause people to call you old fogey. Is it not giving God praise? When you can say with the apostle Paul, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's

sake; for when I am weak, then am I strong." (II Cor. 12:10.)

McClave, Colo.

THE SON OF GOD

Rosalie Strayer

How do we know that Jesus Christ is the Son of God?

There are many false prophets today who teach the Old Testament, but deny that Christ was the Son of God. Any person who has studied the Bible at all could easily find many points to prove that Jesus was the Son of God, and many prophecies that point to Him.

To begin with no ordinary person that was not of divine birth would have had the heralding that was given Christ upon His birth. No person before or since has had angels sing or a star point to the place where he was when he was born.

When He went to John the baptist and the dove descended and a voice from heaven said, "This is My beloved Son in whom I am well pleased." (Matt. 3:17.)

We have still more proof. If He was not the Son of God, then how could He perform the miracles which He did? Yes, I know the false prophets say that, "His miracles were by slight of hand," but if they had been by slight of hand science certainly would have reproduced them before this.

"For He taught as one having authority." (Matt. 7:29.) At one time when He taught there was a division among the Jews, "And many of them said, He hath a devil and is mad why hear ye Him?" Others said, "These are not the words of Him that hath a devil. Can a devil open the eyes of the blind?" (John 10:20-21.)

If He was not divine how could He appear and speak like all humans, after He had died and been buried? And how could He raise the dead so that they again lived?

Some people say, "Oh, yes I know He was a perfect man but He was not the Son of God." If He was not the Son of God then He was not perfect for then He spoke blasphemy and no one who does this is perfect.

Vienna, Va.

NEWS ITEMS

WAYNESBORO, PA.

We, the Waynesboro congregation, was glad to have Bro. J. P. Robbins with us in a two weeks' meeting that began on September 19th and continued to October 3rd.

We are made to feel very grateful to our Heavenly Father that there are still a few that preach and uphold an unadulterated gospel.

We hope and trust that the Lord will give Bro. Robbins health and strength to continue on in the labor of the Master.

Since our last report there has been three added to our number at this place. We are expecting, if the Lord is willing, to hold our love feast on Thanksgiving Day—an all day meeting.

We wish to invite all that can to come and enjoy this meeting with us.

We have Sunday school each Lord's Day morning with preaching to follow. One evening service the first Sunday evening of each month.

Services at our mission point in Fulton county, the third Sunday of month at 2:30 p. m. We invite all to attend any of these services.

Sister Mae Tharp, Cor.

BROWNING, ILL.

We the Astoria Dunkard Brethren church met in members meeting on June 6th at one o'clock.

Meeting was opened by singing No. 465 and 210 after which our

Elder, A. H. Lind, led in a fervent prayer. After prayer Elder Lind called for the reading of the 133 Psalm. He then admonished us all for a closer walk in Christ Jesus.

Election of officers and teachers was then considered. Owing to the fact that our membership is somewhat scattered and being fairly well represented, it was decided to hold election at this meeting instead at the first of the year. Elections were as follows: Superintendent, Bro. Horace Reed; adult teacher, Bro. Sherman Reed; assistant, Bro. Kyle Reed; first primary, Sister Mabel Harmon; second primary, Sister Bula Fitz; Sunday school secretary and treasurer, Sister Bula Fitz; church chorister, Sister Fitz; church clerk, Bro. Kyle Reed.

Bro. Lind then asked the church to consider another Elder, feeling his age and affliction. The church decided to retain him and pledged to help him in his work as much as possible.

Owing to their conduct and attitude, the church was compelled to disfellowship two of its members. These are sometimes painful experiences but if the vine (church) is expected to bear fruit it is necessary, or becomes so at times, to do some pruning.

Bro. Horace Reed's letter was read and accepted at this meeting.

Church visit was paid to all members present. All questions asked were answered. Meeting was then closed by singing hymn No. 81, followed by prayer.

On June 26th Elder L. I. Moss of Great Bend, Kan., came to us in a one week meeting. Bro. Moss labored earnestly in these meetings. While there were no accessions, the

church was built up in that most holy faith. At the close of the meetings we held a love feast which was on Saturday evening, July 3rd. An all day meeting on Sunday.

We were favored at the communion services and Sunday morning with the presence of Elder Peter Lorenz & wife, Bro. J. A. Leckron and wife and Sister Kline, all of the Plevna congregation. The church was greatly strengthened by these pleasant associations we have had with one another, which we can never experience again in like manner, as since the meetings Sister Leckron has passed to the great beyond. There is no doubt in the writer's mind but that she will be greatly missed by the church at this place as the members at this place looked with fond anticipation when Bro. and Sister Leckron would make their appearance amongst us as well as other dear brethren and sisters.

May the love of God, the fellowship of Jesus and the communion of the Holy Spirit be with us all, till we meet where there will be no parting.

H. R. Dickey.

WEST FULTON

We, the West Fulton congregation, have had a two weeks' series of meetings from September 19th to October 3rd. Our love feast was October 2nd, an all day meeting. Around seventy surrounded the Lord's table. Although there were no souls added to the fold we feel that Bro. Kesler gave us many helpful sermons during the two weeks.

We are few in number and want

you to remember us in your prayers.

Orpha Beck, Cor.

RIDGE, W. VA.

We recently enjoyed a series of meetings at this place, conducted by Elder Lewis B. Flohr of Vienna, Va. This meeting began September 17th and continued until September 26th with a good attendance throughout the meeting.

Brother Flohr preached thirteen interesting sermons with the demonstration of the Spirit and with power. We feel that Bro. Flohr is set for the defense of the gospel.

On Friday afternoon, September 24th, we met for council. Elder Lewis B. Flohr conducted the opening devotion, reading from I John 5, and led in prayer. Then our presiding Elder, J. L. Myers, took charge of the meeting. All business was taken care of in a way which we hope will meet the approval of our Heavenly Father. Bro. Myers was elected elder for a term of two years. Elder J. Harry Smith, who was present with us at that time, conducted the closing devotions.

On Saturday evening, September 25th we assembled for our love feast meeting. The first message of the evening was delivered by Bro. Harry Mosser, followed by Eld. Z. L. Mellott, both of Oakland, Md. Elder Lewis B. Flohr then preached the examination sermon. About 6:30 o'clock 48 surrounded the Lord's table.

Ministering brethren present were as follows: Elders J. L. Myers, Logansville, Pa., Lewis B. Flohr, Vienna, Va., Z. L. Mellott, Oakland,

Md., Minor Leatherman, Antioch, W. Va.; ministering brethren Henry Mosser, Oakland, Md., Otto Harris and Charles O'Brien, Antioch, W. Va.

We were glad for the visiting brethren and sisters during the meeting. We will be glad to have them at any time they can be with us in our regular appointments, which is every Sunday morning.

Irene Leatherman, Cor.,
Antioch, W. Va.

McCLAVE, COLO.

Our two weeks' series of meetings opened September 26th, conducted by Elder J. D. Brown, Poplar, Mont. He preached sixteen inspiring sermons. As a result of his earnest efforts, four precious souls were added to the church by Christian baptism.

On Saturday evening, October 9th, 71 surrounded the Lord's table. Sunday morning our Sunday school hour was turned over to the ministering brethren, Elders Roscoe Royer and O. T. Jameson, bringing us wonderful truths from God's word. Dinner was served to all present at the noon hour.

At 2 o'clock meeting was again called, by singing and prayer, after which Bro. D. M. Click of Grand Junction, Colo., brought to us a message, followed by installation services. Bro. Isaac Jarbo and Bro. Melvin Roesch being installed into th ministry, and Bro. Joseph Kasza, Jr., elected to the deacons' office.

On Monday our District meeting proper was held. The meeting was moderated by Elder Roscoe Royer. Elder O. T. Jameson, reading clerk,

Elder Marion Roesch, writing clerk.

All business was taken care of in a Christian manner. We feel that a working church is a growing church and a growing church is a spiritual church.

We were glad to have with us a good number of visiting brethren and sisters from Dallas Center, Ia., Quinter, Kans., Denver and Grand Junction, Colo., and Dalhart, Texas.

Wee feel that we have been much strengthened and that with the Lord's help we can go on in His work with new zeal, and sincerely thank our Heavenly Father for these wonderful meetings.

Sister Richard Wertz, Cor.

NEFFSVILLE, PA.

The series of meetings of Northern Lancaster county, Dunkard brethren will begin at Lititz on November 28th, conducted by Bro. Benjamin Lebo. A hearty invitation is extended to all who can to attend these meetings.

We held our love feast on October 17th with a good attendance. Ministers present throughout the day were Elders. J. A. Miller, Ray Shank, Benj. Lebo, Lester Ecker, J. L. Myers, Chas. Ness, T. C. Ecker. There were about 60 surrounded the Lord's table with T. C. Ecker officiating.

We thank the members from other congregations for attending our love feast so faithfully and invite them to come back again.

Susanna B. Johns.

QUINTER, KANS.

The Quinter church has just experienced a season of refreshing.

Elder J. D. Brown of Poplar, Mont., began a series of meetings on October 12th, closing on Sunday evening October 24th. Bro. Brown labored hard and faithfully among us. He did so ably and rightly divide the words of truth we were all made to feel we were sitting in heavenly places in Christ Jesus. He preached the pure, unadulterated gospel with power.

His first subject was "The Bible," the last "Faithfulness and Prayer." There were several doctrinal sermons. There were two we wish to mention which were outstanding: "The Foundation of the Christian Church," and "The Ark Typical of Christ's Church." The attendance good especially the last week. The first week we were blessed with a good rain and muddy roads. The last several evenings we had a full house.

Three came out on the Lord's side, one sister was received on her former baptism and two, a boy and girl 12 and 13 were received by Christian baptism.

On Saturday, October 23rd, at 10 o'clock our love feast meeting began—an all day meeting. Communion in the evening with 50 communicants surrounding the Lord's table. On Sunday an all day meeting with five sermons being delivered. Dinner was served both days to all. Members, neighbors and friends numbered about 135 each day. How our hearts swell in gratitude for these spiritual blessings.

We are also grateful to the Clover Leaf church for their splendid attendance, and the cooperation of their two young ministers, who have recently been installed. Bro. Wm. Root of Great Bend, Kans., was

present and gave a good message. "We have had a rich spiritual feast, therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1.)

"For the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12.)

Monday morning, October 25, our dear Bro. Brown took his leave on the morning train for Denver, Colo., to give the little band at that place a few meetings before returning to his northern home.

Sister O. T. Jamison, Cor.

BEREAN CHAPEL

The Berean brethren met in council October 2nd, with our Elder, Bro. Jacob Glick presiding. Bro. T. I. Bowsman led in opening prayer, after which business was disposed of in a very pleasant manner.

The yearly visit was extended to every brother and sister in which each one expressed the same faith and desire for the upbuilding of the church, with all in love and united in the same spirit.

On October 16th we met for our love feast. Bro. Glick and Bro. John A. Racer gave us some very fitting talks on the examination services, after which was our love feast with Bro. T. I. Bowsman officiating. We were pleased to have Bro. and Sister Gunderman and Sister Loveless at Vienna, Va., with us.

Bro. Gunderman gave a nice talk on Sunday which was uplifting to all, followed by that inspiring

hymn "Blest Be the Tie that Binds."

A young brother and sister united with us on their former baptism since my last report. We feel like there would be more to unite with us if they knew the real joy there is in true Christian fellowship. May others be unrestrained by the working of the Spirit.

Bettie Winegard,
Port Republic, Va.

THANKSGIVING DAY

Thanksgiving day has come once more

Hurrah! for all the Autumn store;
Apples, fruits and nuts and grain
Now plentiful and ripe again.
Kind nature spreads the mighty feast,

Sending her gifts now west, now east
Gives to us all our harvest time,
In many a land, in many a clime.
Very thankful here we stand,
In turn we view on every hand
Not only useful things but gay,
Given for this Thanksgiving Day.

By Stanley Schell.
Sel. by Uella Roesch.

OBITUARY

EVAN KELLER

Bro. Evan Keller was born January 19, 1879, near Reamstown, Pa., Lancaster county, and departed this life September 14, 1937, at his home near Oregon, aged 58 years, 7 months and 26 days.

He leaves to mourn his departure his wife, who was Mary Rader. He

united with the Church of The Brethren November 10, 1899 at Ephrata, and came to the Dunkard Brethren in 1927.

Funeral services were held at Mohler church near Ephrata Saturday, September 18th. Interment in the adjoining cemetery, with Elder J. A. Miller and A. G. Fahnestock officiating. Text II Cor. 5: 1-2. Hymns 139, 535, 554.

Susanna B. Johns,
Neffsville, Pa.

BERT BISARD

Bert Bisard, 35, passed away October 14th at the hospital in Travers City, Mich. On Monday following, about three hundred relatives and friends gathered at the Sampson funeral home to pay their last respects with Elder Z. L. Bussear of Freesoil, Mich., in charge of the services. Text Job 15:1-2.

Bert had been a sufferer with a complicated heart ailment and dropsy for about five years.

On September 19th he confessed Christ as his personal Savior, expressing his desire for Christian baptism when his physical strength would permit.

He leaves a wife, father, mother and a host of relatives and friends to mourn their loss. One brother preceded him in death while in training at Camp Custer for the world war.

When my life sun is low

And the dewy shadows creep;

Say for me when I am gone,

Now I lay me down to sleep.

I am at my journey's end,

I have sown and I must reap;

No more ways for me to mend,
 Now I lay me down to sleep.
 Nothing more to do or dare,
 Nothing more to give or keep;
 Just say for me the children's prayer
 Now I lay me down to sleep.

D. E. Bussaer, Cor.

ADULT SUNDAY SCHOOL LESSON

Oct. 3—Ezra 6:1-22.
 Oct. 10—Ezra 9:1-15.
 Oct. 17—Neh. 1:1-11.
 Oct. 24—Neh. 2:1-20.
 Oct. 31—Neh. 4:1-23.
 Nov. 7—Neh. 8:1-18.
 Nov. 14—Neh. 13:1-31.
 Nov. 21—I Chron. 16:7-36.
 Nov. 28—Esther 2:1-23.
 Dec. 5—Esther 4:1-17.
 Dec. 12—Esther 7:1-10.
 Dec. 19—Isa. 9:6-7; Matt. 2:1-12.
 Dec. 26—Esther 9:1-32.

PRIMARY SUNDAY SCHOOL LESSON

Oct. 3—Joshua the New Leader.
 Josh. 1:1-18.
 Oct. 10—Crossing the Jordan. Josh.
 3:1-17.
 Oct. 17—The Capture of Jericho.
 Josh. 6:1-21.
 Oct. 24—Achan's Disobedience and
 Punishment. Josh. 7:1-26.
 Oct. 31—The Cities of Refuge. Josh.
 20:1-6.
 Nov. 7—Joshua's Good Teaching.

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Josh. 23:1-16.

Nov. 14—Deborah and Barak's Vic-
 tory. Judges 4:1-17.
 Nov. 21—The Call of Gideon. Judges
 6:11-40.
 Nov. 28—Gideon and His Three
 Hundred. Judges 7:1-25.
 Dec. 5—Sampson's Strength and
 Death. Judges 16:23-31.
 Dec. 12—The Story of Ruth and
 Naomi. Ruth 1:1-18.
 Dec. 19—The Birth of Jesus. Luke
 2:1-20.
 Dec. 26—Review: Lessons 27 to 51.

BIBLE MONITOR

Vol. XV

December 1, 1937

No. 23

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE GOODNESS AND SEVERITY OF GOD

In our handling of the scriptures we should seek to present to the world a well balanced religion. The only way to do this is to give it just as it is given in the Bible. One of the common and serious mistakes of the human family is that we lay hold of and stress the pleasant things and ignore or reject the unpleasant. As a result of this we hear much in the churches about the kindness, love and mercy of God and the glories and joys of the heavens above but very little about the jealousy, wrath and vengeance of God and the terrors of punishment in the fires of hell. The same book speaks of both with equal certainty and to be consistent we are obliged to recognize and teach it all. No doubt a

laxity of teaching the unpleasant things has had much to do with the carelessness and indifference in manner of living by those professing Christianity.

The apostle Paul in writing to the Romans declares, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." (Rom. 11:22.) In this eleventh chapter of Romans Paul calls attention to the fact that because of unbelief, the Jews, which were the original branches, were broken off and warns the Roman brethren with these words, "Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take

heed lest he also spare not thee." It seems that the apostle Paul felt it necessary for the Roman brethren to continually live in fear of offending the One under whose mercy they were enjoying the favors and blessings of salvation, because of the fact that this God which bestowed such rich blessings upon them could also inflict severe punishment, if offended.

It is plainly evident as recorded in the scriptures, that God has indeed been good to the human family. It is because of His great goodness that the human race has been spared these many centuries in spite of their weaknesses, sins and desperate wickedness. It should be remembered however that the righteousness of a few has often spared many from destruction. Not only has our Maker been good to those in the past but all about us we can see His mercy and love manifest to us in our day. Furthermore, there is no limit to His goodness; it shall continue as long as the world stands. "For the Lord is good; His mercy is everlasting; and his truth endureth to all generations." (Ps. 100:5.)

The penitent believers have enjoyed the favors of God through all generations. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Ps. 34:18.)

The holy scriptures reveal very clearly also the "severity" of God in dealing with mankind. Even with the Israelites a "chosen" people, He dealt out severe punishment because of His indignation and wrath against them. From the accounts that are given to us regarding the dealings of God with men it is evident that there are times when He ceases to manifest love and mercy but turns upon them in the fierceness of his wrath. We have many instances when He turned upon the Israelites in great fury and inflicted severe punishment upon them. "I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." (Jude 5.) This should be a lesson to us in this dispensation. It is certain if we do not obey the gospel as given to us by our Lord and

Savior Jesus Christ and make acceptable use of the talents our Maker has given us we shall suffer punishment in the pit of fire as revealed in the gospel as a result of our unbelief.

"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." (Rom. 2:3-9.)

"See that ye refuse not

him that speaketh. For if they escape not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear: for our God is a consuming fire." (Heb. 12: 25-29.)

THE TALE OF LIFE

Ida M. Helm

"We spend our years as a tale that is told." With the closing of the old year another page is finished in the narrative of our life. We can not change it. If we have made blurs and blots nothing can erase

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them but the blood of Jesus. If we have wasted our time we can profit by the mistake by taking heed and doing better in the new year.

It is said, "Many thousands of young people fail in life because they are time spendthrifts." To my mind there is no greater wickedness than that of throwing back into God's face wasted hours, wasted days. Time that God has given to us to spend in His service given to the world though the

world is at enmity with God.

It is a sin to simply let the hours slip by in idleness. Endless possibilities are hidden in each life if we will but put them in God's hands. The boy's lunch that day by the sea of Galilee increased marvelously in Jesus hands. Jesus said, "Ye are the salt of the earth." While time continues His children are the purifying and preserving power in the midst of the wickedness of the world.

Jesus continued, "But if the salt have lost its savor, it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." We must be spiritually alive in Christ. It is real, true heart service that God demands. The Redeemer will not accept a life without savor, a life without Godly influence. We dare not be satisfied with the outward forms, or symbols of religion. The heart must be kept pure, a fit habitation for the Holy Spirit. "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?"

The inmost soul is the real man. How much Jesus is expecting of you and me ere the 1938 is forever gone!

Life is so real, so earnest. We must meet our life's record before the assembled world and our words and deeds will witness either for or against us. With God's holy word as our judge. Now we must decide what we will do with Jesus and His word. On that great and awful day it will not be, "What will I do with Jesus, but what will He do with me."

During the year that is before us we will prove the firmness or unstableness of our Christian character by the atmosphere we create around us. How dreadful it would be if one soul should rise up in the judgement day and accuse us of leading inconsistent lives and making ourselves a stumbling block over which a weak one tripped to destruction.

At one time a home missionary made a contract with God, then finding his work harder than he expected he said:

"An' I spoke to God of our contract,
And He says to my prayer:
'I never put on my ministers
More than they can bear,
So back you go to the cattle
boats,
An' preach my gospel there.'

I didn't want to do it,
For I knew what I should
get;
And I wanted to preach
religion
Handsome and out of the
wet.
But the words of the Lord
were lain on me
An' I done what I was set."

Have I made a contract with God? Have you made a contract with God? If we have, are we keeping our contract or do we complain and think we have made a hard bargain. Are we true to our baptismal vows, the vows we made when we were born anew into the kingdom of Christ, God's will beloved Son?

No one can hold back the tide of time. Man's life is brief and uncertain on this earth. It is as a tale that is told and soon forgotten. We sometimes sing, "What is life? 'tis but a vapor." We toil, we earn, we spend, we seek, we learn. What do we seek? If we seek good we will find it. If we seek evil it will cling to us and blacken us. How do we spend, for God or self? We ourselves, and everything we have belongs to God. He has given us our lives and

all our talents to use in His service. What we learn colors our character and helps shape our lives.

With the New Year let us renew our contract with God, and work for Him with a will that will accomplish His purpose in us. If the work He gives us to do seems hard He is watching and if it becomes too heavy He will take the heavy end and it will become light.

R. 2, Ashland, Ohio.

PRAYER AND ITS ANSWERS

Beulah M. Fitz

Prayer is a subject of great interest to Christians. We know that there are many sincere prayers offered to God, and with the full assurance of faith, in behalf of the unsaved, and for the growth and prosperity of the church. Yet the Lord sometimes delays the answer, for his own good reason.

It may be as in the case of Daniel, that from the first day, when the prayer was made, God heard the words, but someone else has caused the answer to be delayed.

(Dan. 10:12-13.)

There is an example of a prayer and its answer, found in Joshua, 7th chapter. It is immediately following the trespass of Achan, and the defeat at Ai. The good leader, Joshua, must have been greatly perplexed, and possibly discouraged.

He takes his trouble to the Lord in prayer. He was ignorant of the cause of the failure in the battle, and ignorant of God's deep anger, and not aware that victory at Ai, (with sin in Israel) would have been an evil to God's people.

Our prayers may be somewhat ignorant, if we consider carefully, for our knowledge of God, the Bible, and of man, is limited.

Israel previously had success in battle. Now Joshua prays as though he thought God had changed. The change or cause of separation between the Father and His children, is always found upon the earth, here among His people. His people may be termed the church.

The prayer was answered. He was surprised to hear, "Israel hath sinned neither will-I be with you

any more, except ye destroy the accursed thing from among you." What! Does the sin of one member effect the entire congregation? Even the righteous? Yes. God had turned against them, and in the battle "their hearts did melt as water," they were weak. Thirty-six men had lost their lives.

Can they prosper? No. The answer says, "Thou canst not stand before thine enemies." The armies of Israel were trying to do God's work, when they went out against Ai. If they had said, we must be persistent, and try again (not knowing wherein their trouble lie) would they have succeeded? Surely not. They were tainted with the sin, even though unknowingly, for the directions said, "Up, sanctify the people." When shall this be done? Can it be put off indefinitely. No, it must be done tomorrow, (for it was already evening.)

Our success too, can only come when the Lord is with us.

When Joshua and all Israel knew where the sin lay, it was necessary to put it from among them, in

order to find favor with God and to secure His blessings.

We wonder why Achan's family had to perish with him? Let us remember that God had commanded that none should conceal sin for another, (Deut. 13) and that may account for the terrible calamity.

The prayer was answered after bowing in humiliation, and Godly sorrow, Israel took Ai, and possessed the promised land.

This prayer and its answer of Joshua is as an illustration. And the church may well take notice, how God hates disobedience and will not bless our efforts, or cause His work to prosper, should there be sin in the camp.

"His thoughts are not our thoughts neither his ways our ways." His ways are higher than our ways and His thoughts than our thoughts.

Jesus says, "Without Me ye can do nothing." The apostle Paul says, "I can do all things through Christ which strengtheneth me." (Philipp. 4:13) And "whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleas-

ing in his sight." (I John 3:22.)

Dallas Center, Ia.

OUR GUIDE

Vernie Diehl

The Lord shall guide thee continually. (Isa 58:11.) A good shepherd leads his sheep, so does our guide. If you are one of His sheep you will know His voice, if a stranger you will not follow when He calls.

To follow our guide we must: "Go—where the Master sends; Do—what the Master bids; Say—what the Master commands."

He doesn't ask us to do anything He did not do. "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14.) It is the yielded Christian who is led. What good does it do to know about the guidance of God if we get too busy to ask for His guidance. Folks sometimes meet on committees and try to do church work without asking for the guidance of the Holy Spirit. Some folks try to live the Christian life without secret prayer or reading God's holy

word.

To live spiritually we must feed our souls on the word of God daily, just the same as we take food daily for our natural body. Christ is the manna which sustains us in our earthly pilgrimage; He is the Water of Life to refresh us. The guidance of God is essential; the guidance of God provides protection, the guidance of God insures provision. In the Old Testament we find the guidance of the Heavenly Father, "He leadeth me beside the still waters, and He leadeth me in the paths of righteousness."

Remember the Lord our Guide makes it easier for us to do right. He guides continually—today, tomorrow, all the way. Blessed is the man who fears and obeys God. Remember, keep close to your Guide.

Nokesville, Va.

SIGN OF THE TIMES

C. W. O'Brien

The earth and its fullness belong to God. (Ps. 24:1.) He created it for man and created man to dwell upon it in peace and prosperity

and happiness. The earth can be properly and justly governed only in harmony with the will of God. All righteous power and authority proceed from Him.

No government organized and carried on by men contrary to the will of God can bring peace and prosperity to the people. God has given men the opportunity to establish good government amongst themselves. Men have failed. The nations of the earth are now in dire extremity.

No attempt will be made in this article to give advice to the men who hold the offices as rulers of the people. Such advice, if given would not be heeded. This is proven by the fact that heretofore notice and warning have been given to the rulers of the earth which has not only gone unheeded by them, but which they have spurned and treated with ridicule and contempt.

Immediately before God destroyed the first world power that governed the earth He sent His messengers to give warning to the rulers. That message was contemptuously cast aside. God was defied and His name reproached, and then

God directed His messengers to turn to the common people. (Exodus 5:1-4.)

Similar conditions now exist for the reason that the last world power to rule the earth is tottering to fall. Disregarding the word of God the blind governing powers are leading the blinded and oppressed people and all such are headed for the ditch. There is hope now only for those people who hear and give heed to the word of God, to the people who sincerely desire and pray that the will of God may be done on earth as it is in heaven.

I am persuaded to believe there are millions of people who are held in bondage by the oppressive powers that now rule the earth.

Centuries ago, upon the plains of Shinar, men organized their first government and in doing so they defied God. Set up a creature above the Creator, and gave praise to man and reproached the name of Almighty God—that government fell. Ancient Egypt was the first world power, that government defied God and cruelly persecuted and oppressed those people who served God, and that world

power was destroyed. The course taken by that government and its untimely end foreshadowed the course and untimely end of the government that now rules the earth. In their order, ancient Egypt was followed by other world powers: Assyria, Babylon, Medo-Persia, Greece and Rome, all of which pursued a course contrary to the word of God. Oppressed the poor and wickedly persecuted those who told the truth; all of these governments went down, and now in all of those nations there is a dictator in the saddle who guides and controls a selfish subtle and concealed power, which tramples upon the rights of the Christian people and puts forth falsehood for truth, and gives no heed to the true word of God, and putting itself above Christ.

Religion is the most effective means employed to deceive and mislead the people. The devil is centering his main attention to the churches, as he knows he already has the world on the broad road.

Long ago God caused to be recorded in the Bible the description of the conditions

that would be manifest in the last days and I ask you to stop and think, do not these conditions exist right now? And these conditions prove that we are in the last days. "Know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, disobedient, blasphemers, fierce, dispisers of those that are trying to serve the Lord. Lovers of pleasures more than lovers of God. They have a form of Godliness, but denying the power thereof." (II Tim. 3:1-5.)

We all know that this is a time of great peril and that the people are in great distress and perplexity. They have lost confidence in those that rule because they have been so often deceived. God created man and placed him in a beautiful home. There was a great angel in heaven, his name was Lucifer—he became jealous and wanted to be the highest ruler in heaven, and there was war in heaven. This angel which is now the devil, set out to get the hosts of heaven to worship him instead of worshipping God.

He was cast out of

heaven and all of his followers, down on the earth; and he set out to do the same thing right here on earth and he has made great headway. But thank God he is soon going to come and cast Satan and all his mighty host out of the earth, then peace and happiness will again reign on the earth.

But if he and his followers are cast out, their next landing place will be the bottomless pit of hell. Let us all ask ourselves, are we sure who we are following? Just having our name on the church book will not save us. Are we improving our talent or have we buried it and doing nothing. Christ said not every one that saith Lord, Lord, shall enter into heaven, but he that doeth the will of my Father which is in heaven. Let us measure ourselves by these scriptures and see if we are living up to them that we be not among those who will be cast down to the bottomless pit with the devil.

Antioch, W. Va.

The man who has only religion enough to make himself miserable, has never experienced the joy of a new birth.

JOHN 19:37

A. B. Woodard

“And again another scripture saith, they shall look upon Him whom they have pierced.”

It is clear, needing no proof, that Jesus is the one pierced, but to learn just when, where and whom will do that looking, and the effect of their looking, we turn to that other scripture (Zech. 12:10-14; 13:6) and read: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me whom they have pierced” (V. 10.)

This makes it clear that it is the house of David, and the inhabitants of Jerusalem that pierced Jesus, and that they will look upon Him, yet in the future; cannot possibly be, none other period, than that designated as the time of the end (Dan. 8:17-19; 12:4-9), and that Jerusalem is the place where this prophecy will be fulfilled.

That the house of David, in the prophecy, seems to

include the twelve tribes of the children of Israel seems clear. "And in Jerusalem He reigned thirty and three years over all Israel and Judah." (II Sam. 5:5.)

"And they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first born." (V. 10.) Read verses 11-14; 13:6.

Why this great weeping, mourning, and sorrow? Because it reminded them of that long time ago when Jesus came to Jerusalem, as their king, just as the prophet had foretold (Zech. 9:9), and was fulfilled (Matt. 21:1-11) when the multitudes shouted "Hosanna to the Son of David: blessed is He that cometh in the name of the Lord; Hosanna in the highest."

This demonstration of worship and praise, by the multitude, caused their rulers to brand Jesus as an imposter, condemn and crucify Him; thereby venting out their jealous, envious hatred against Jesus. Sad! sad, indeed, to think that as far the greater part of that multitude, should rebell against Jesus, take sides with their rulers,

brand Jesus as an imposter, which they do to this day.

It is not only possible, but altogether probable that this prophecy (Zech 12: 10-14; 13:6) will be fulfilled when the Jews will be assembled to hold their first passover in Jerusalem since A. D. 70 when Titus destroyed Jerusalem. That there and then God will pour out upon them His spirit of grace and of supplication; reinstating them into His favor; and that Jesus will there make His appearance in such manner that they will know He is their long looked for redeemer, causing great joy and happiness. But O what a change when He shows His pierced side and wounded hands. Then, and not until then, they will realize that they and their ancestors were rebels, piercing not only Jesus hands and side, but His heart with many sorrows.

Gowrie, Iowa.

FIGHTING THE GOOD FIGHT

B. F. Fridley

"Fight the good fight of

faith, lay hold of eternal life." (I Tim. 6:12.) These are the words of the eminent apostle Paul, and it is worthy of our consideration and we can all profit by taking the good advice of the apostle.

Let us briefly consider the life and labors of the above mentioned apostle. Brought up to be a zealous Hebrew, taught at the feet of Gamaliel. Let us learn a lesson from the mistakes of Paul. We know he had so much confidence in his teachers that he was misled by them to persecute the humble followers of Jesus.

Because when he was going down to Damascus to persecute the true disciples of Jesus he was stricken down by the Lord and made to acknowledge Jesus was the true messiah. I hear Paul say, "But I certify unto you brethren that the gospel which was preached of me is not after men." (Gal. 1:11.) Whereas his former religion was received of men.

I fear many today are making the same mistake, there is no salvation in man's religion or creed. But there is salvation in the

gospel of Jesus Christ. That is why He could say, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation." (Rom. 1:16.) We see the manifestation of the Holy Spirit in the life of Paul. Oh, what a man for God! Hence his good advice, fight the good fight of faith and lay hold of eternal life.

Here in this world we have sin to combat, there is a contest on between righteousness and unrighteousness. Hear beloved apostle John say, "Whatsoever is born of God overcometh the world and this is the victory, even your faith." "Reprove, rebuke, exhort with all long-suffering and doctrine, for the time will come when they will not endure sound doctrine, but after their own lust will heap to themselves teachers having itching ears and they shall turn their heart's affection away from the truth, but shall be turned unto fables (untruth.)" (II Tim. 4:3.)

The apostle also tells us "grievous times will come." Wilson's translation says, "trying seasons will come." It is evident to all we are in perilous times—just try to cross a street in a large city,

see the danger—move only on the read light across the street and move quickly, in another second the calvacade of modern chariots will move quickly and you may be crushed to death as thousands are.

This is only one side of the perils confronting us. I believe the perilous times referred to by the apostle are largely spiritual, because the apostle says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." (II Tim. 3:13.)

Our dear Savior warns us so much, "Take heed that no man deceive you." (St. Mark 13:6.) Therefore we know of a certainty we must take diligent heed to the obedience of the word of God and we all will get home to that holy and happy place called heaven.

The opposing power of God and Christ and His Saints is the devil, "Whom resist steadfast in the faith." (I Peter 5:9.) Who is on the Lord's side and will stand up for the truth?

I scarcely ever pick up the Monitor to read its contents but what I think of that naval fight that occurred during our Civil war.

The winning ship was the Monitor, it won the victory by being able to quickly fire heavy balls at the unprotected parts of the enemy and drove the enemy off. Just so it is spiritually. We must be able by God's power to fight sin and the devil for sin is always weak and perishable and there is a greater power behind every true Christian than the power behind those cannon balls that crippled the Monitor's enemy.

While heaven's gate stands still ajar, let us use all our God given time and power for the cause of Christ and righteousness. Remember our lives have an influence on others—God's word says so, therefore we believe it, "Blessed are the dead that die in the Lord and their works do follow them." (Rev. 14)

The way some Christians behave makes us feel like Paul, "with weeping they are the enemies of the cross of Christ." We have promised God and Christ to live faithful till death to renounce Satan and all his prenikious ways and the sinful pleasure of this world. Are we doing it, are we conformed to this world?

Last spring I saw a heart sorrowing scene, a plain sister leading about in a city a little girl of about 4 years old, with ankle stockings. That's trying to please the world. "Whosoever would be a friend of this world is an enemy of God." "Be not conformed to this world" is the command. It is not right in the sight of God to put so much stress on one command and neglect others. The promise is to those who keep His commandments. "Therefore let us strive to be consistent."

We know the modern trend of the world is getting away from God. Idolatry is on the increase here in America. We need not go to India, to Pagan temples or to dark Africa. The love of the world and covetousness is idolatry. (See Col. 3:5.) "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." (John 2:15.)

See those ornaments on the ridator caps of the automobiles with wings—it indicates speed and speed worship. "Little children, keep yourselves from idols." (II John 5:21.)

The Israelites began to serve idols, they praised their own works and worshipped the works of their own hands, then the clothes disappeared, see Exodus 32:25, and history repeats itself. The modern Delilah starts little by little till all shame is gone. No wonder the apostle Paul says, "Shall I take the member of Christ and make it the member of a harlot?" (I Cor. 6:15.) It simply means to be in union with the great spiritual harlot of Rev. 17, which is the false church and the spirit of God says, "Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues."

Now let us be of good courage to fight the Devil and sin in its various forms. When sin comes into the congregation we must fight it also with truth and never compromise with it. A little leaven (sin) leavens the whole lump.

Oh, that we might fight the Lord's battles bravely that when we come to die we might say as Paul did, "I have fought a good fight, I have finished my course; I have kept the faith. Henceforth there is laid up for me

a crown of righteousness and not for me only but all them also that love Christ's appearing."

May God help us is my prayer.

THE INSTANTANEOUS- NESS OF THE JUDGMENT

I saw an apparently drowning man go under the third time, and I was entirely unable to render him any help. But just at the most critical moment of his struggle for life an expert diver came to his rescue. After his recovery he related to me frequently of his experience in that short period of about three minutes time.

He said in that short time he was given a panoramic view of almost all his previous life, and of every event of note that a man's conscience would likely recognize. He said he seemed to see all the serious mistakes of his boyhood and mischief of his youthful follies and also the awful dangers and error of sporting on the hills of folly and trifling with the pleadings of God's mercy, as well as his shortcomings and failings since his conversion.

Now if such a reckoning up of the "deeds done in the body" during a life time can be made in the space of a moment while in the mortal state, what must be the speed of reckoning with disembodied spirits?

A man lay confined to his couch with a broken limb. His nurse left his room for the space of five minutes; during this short time the sick man fell into a deep sleep and dreamed that children having bells were running around his cottage ringing their bells, almost deafening him with the noise.

He dreamed he reproved them. He pleaded with them, but to no avail. He thought the racket still went on. Then he called in a boy and piteously begged of him in an effort to stop the protracted noise, but still no relief. He finally employed a lad to go a mile and bring a friend who, he thought, could bring a halt to this annoyance. His friend had now come and as he was making his plea for peace he awoke from his slumbers, at which moment a dray team came dashing around the street corner heavily geared with bells.

A moment seemed to be spread over hours of time.

Here again we get a glimpse of the wonderful scope of the human mind, and of how an extensive account might be rendered in a second of time when the Eternal Judge shall sit to question us, and to execute in righteousness.

—Selected.

WHAT IS LOVE?

“If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

“Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doeth not behave itself unseemingly, seeketh not its own, is not provoked, taketh not ac-

count of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

“Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

“But now abideth faith, hope, love, these three; and the greatest of these is love.”

“If I speak,” etc. In this thirteenth chapter of I Corinthians the thought rises above all special manifestations of spiritual power to the pure, unselfish and perfect devotion of the soul to God, the essence of whose

being is love (I John 4:8), all else is inferior to this single grace.

"The tongues of men." Of all men, of every nation. "And of angels." There is here no declaration regarding any speech of angels, but simply a comparison carried to its highest imaginative point, even to the language which angels may be supposed to speak. "And have not love." Love in its highest reach—a pure and full affection and devotion towards God and man. See Matt. 5:44; 22:37-39; John 3:16; 13:1-34; 14:15-31; 15:9-12-13; 17:23-26; I Cor. 2:9; 8:3; Eph. 5:2; I Peter 1:8; I John 3:11-14; 4:8-11-12.

"Sounding brass." Mere empty sound.

"Give my body to be burned." When martyrdom came to be esteemed glorious, there were instances of persons who met it in an unchristian spirit, as is recorded of one who on his way to the stake refused to forgive one who implored his pardon.

"Suffereth long." With meek and undiscouraged patience under wrongs, like that of the suffering Christ. "Is kind." Tenderly

thoughtful and generous in word and act. "Envieth not." Is not disturbed by any superiority of others. "Vaunteth not itself." Is not boastful. "Is not puffed up." Is not vain, proud, arrogant, or haughty.

Doth not behave itself unseemly. Avoids, for the sake of others, all conduct that may seem unworthy or may be a cause of reproach, such as "the sitting at meat" in an idol's temple. "Seeketh not its own." Is unselfish. "Is not provoked." Does not readily find cause of provocation; is not irritable. "Taketh not account of evil." Does not put it on record, as in an account book, for remembrance or revenge.

"Rejoiceth not in unrighteousness." Has no pleasure in prosperity or success unrighteously obtained; or, as some interpret, in hearing or telling of unrighteousness in others. "Truth." Of doctrine, utterance, and action.

"All things." That is, all that may be rightly borne, believed, hoped, or endured.

"Love never faileth." Love is immortal as part of the heavenly life, where tongues, prophecies and

human knowledge shall be superseded.

"Childish things." The toys, the plays, and the lessons of childhood. Like these will the highest earthly attainments seem hereafter.

"Now abideth faith, hope, love." They are all eternal: faith, in the forever unsearchable wisdom of God; hope, in the forever increasing glory and blessedness of heaven; love, the chief of the three, as part of the divine nature.

Gifts are good, but only if ministered in love. Benevolence is good, but not apart from love. Love is greater than even faith and hope.

AN IMPORTANT QUESTION

L. A. Shumake

"Sirs, what must I do to be saved?" Imagine if you can the experience of the jail keeper at Philippi when two men of God were committed to his care on the charge that "they do exceedingly trouble our city and teach customs not lawful for us to receive," and to hear them pray and sing

praises to God after a painful beating at the hands of the authorities. To add to his amazement the foundations of the prison were shaken and the doors were opened and everyone's bonds were loosed.

This is in harmony with the scripture where it says "it is better to suffer for well doing than for wrong," and another, "if the truth shall make you free ye shall be free indeed." Not only Paul and Silas set free from prison, but the keeper anxious to save himself called for a light and fell down. Man's extremity is God's opportunity, when man gets tied up in self and sin till he can go no farther, God can talk to him and use him.

O, what a relief to that poor soul when he heard the words, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

An experience was brought before us recently of a young man who, troubled at heart, could find no peace, expressed himself that two spirits one to abide and another to depart was warring continually within. We spent much time in reading and

prayer with him. I pointed him to Rom. 10:9, that "if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," also I John 1:9 and Acts 2:38. His face lighted with joy as he requested baptism immediately. It was a time of rejoicing, when that same day a little band met at the water's edge to witness the rite of baptism.

We are told "there is joy in the presence of the angels over one sinner that repenteth."

Seemingly the day of salvation is still at hand, and God's way of calling those who should be saved is even before us.

O! that men would open their hearts to the word in response to the still small voice that calls us to the peace that passeth all understanding. Will the next chapter of your life be joy in loving service or anguish and despair? Jesus said, not every one that saith Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of My Father which is in heaven. Only through faith and

obedience can we hope to enter through the door of the church and enter the gates to the city. Amen.

Louisa, Va.

He who can take advice is something superior to him who can give it. — von Knebel.

THE ENEMY OF MY YOUTH

Flee also youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.—II Tim. 2:22.

Flee from youthful lusts. O full of danger are they. They come in many forms from the world, the flesh, and the devil. They come as friends, promising pleasures, but behold, they are full of poison and death. If you yield to them and follow them, they will first make you their slave, and then their prey. They allure you into the way of ruin as by a path of roses, but soon you find darkness around you, mire and gulf before you, and hell beneath you. They are as a pestilence to soul and body. Therefore

flee them, even when they beckon to you from a distance. Should they ever come near, haste, oh haste away, as did young Joseph from Potiphar's house. Stop your ears from hearing and shut your eyes from seeing. Fly for your life.

Abhor every impurity. Prayerfully keep your body and soul in temperance, soberness, and chastity. Banish all unclean thoughts from your mind, and immediately check them by prayer when they arise in your heart. Never join in unclean conversation. Never sing or listen to low and wicked songs. Avoid all corrupting books and indelicate pictures. Shun all low company, as you would shun hell itself. Promptly call back your desires from all unholy and forbidden pleasure. Always bear in mind that your body is the temple of the Holy Ghost and that whosoever defileth the temple of God him will God destroy.

Yes, thou holy, holy, holy Lord God who art of purer eyes than to behold iniquity, I will seek to lead a pure, chaste, and holy life before Thee. Give me the Spirit of temperance, chastity, and

sobriety that I may make no provision for the flesh. Pardon, O God, in whatsoever way I have offended Thee, by meat and drink and sinful pleasure, and never let my body any more be oppressed with drunkenness or the enervating luxuries of this sensual life. Subdue my appetite to reason and Thy grace, that my table may not be a snare unto me, nor my food become a temptation, a sin or a disease; but that my affections being changed from earthly to heavenly things, I may hunger after righteousness, and count it my meat and drink and pleasure to do Thy will, O God. Grant this, O Lord, for thy Son Jesus Christ's sake. Amen.—Sel.

A wholly sanctified person will love everybody, and all colors.

NEWS ITEMS

GOSHEN, IND.

On October 30th, we held our love feast services. We had ideal weather, and was just closing our revival services conducted by Elder B. E. Kesler.

By 10:30 a. m. a fine crowd had gathered, many from other congregations were already with us and continued coming throughout the day.

Elder J. P. Robbins gave the forenoon message with power on the "Suffering and Death of Our Lord." In the afternoon another forceful message from Elder Theo. Myers on "A Profitable Communion Service." Both discourses were especially suitable for the approaching occasion. One hundred and twenty-five surrounded the Lord's table in the evening with ten ministers present as follows: Elder D. P. Klepinger of Peru, Ind., who officiated; Elder D. W. Hostettler of North Manchester, Ind.; Elder Theo. Myers of Canton, Ohio; Elder Abram Miller, Pioneer, Ohio; Bro. Ira Butts of Blissfield, Mich.; Bro. Herbert Parker, Brookville, Ohio; Elder J. P. Robbins, Potsdam, Ohio; Elders B. E. Kesler and A. J. Yountz of Goshen and Bro. J. A. Miller of Wawaka, Ind., and Bro. Ezra Beery of Englewood, Ohio congregation, who conducted most of the song service. May the blessings of God rest upon these laborers in His vineyard and the many others who came from other congregations to help make these services a success.

Bro. Kesler brought us wonderful gospel messages during our revival, as a result one young man and three boys were baptized on Saturday afternoon previous to the communion service.

Sunday morning devotion was conducted by Bro. Abram Miller. There were 172 at Sunday school which convened at 9:30 followed by a splendid sermon by Bro. Ira Butts on "The Two Roads." This

fine message was rewarded by two young men accepting Christ and were baptized after services in the afternoon. Bro. Theo. Myers so earnestly and impressively talked on "Christ the Mediator Between God and Man," also interrogated these two applicants, kindly yet thoroughly.

Words fail to express our gratitude to our Heavenly Father for this spiritual uplift we have enjoyed and may He so bless the brotherhood with such blessings like we have experienced, and continue to strive and call after those who are so near the kingdom is our sincere prayers.

WALNUT GROVE, MD.

On October 3rd, we held our communion services with all day meeting. Sunday school at 9:00 a. m.; preaching at 10:00 a. m., with Bro. Joseph Myers of Lower York county preaching the sermon. At the noon hour dinner was served to all.

At 2:00 p. m. we convened again. Bro. Joshua Rice of Mountain Dale giving the first sermon, followed by the examination sermon by Elders A. G. Fahnestock, O. L. Strayer, and J. L. Myers. All of the brethren gave us some very good admonition and gospel sermons. After which was followed by the communion. Quite a number of visiting members from a distance were present. Ministers present were Elders J. L. Myers, A. G. Fahnestock, O. L. Strayer; Ministers Joshua Rice, H. M. Gunderman, Joseph Myers. Bro. Fahnestock officiated.

One of our brethren not being

able to be present, we held a communion service with him on Monday evening. One of our aged deacons being sick for quite a while was present and enjoyed the meeting very much, but since had become bed fast and is very poorly.

We were glad to see so many attend the services, notwithstanding the weather was very inclement, we had a very spiritual meeting. One brother asked for re-baptism which was done on Saturday. May we all live faithful to the end, which may not be far off, all indications pointing that way.

M. E. Ecker,
Taneytown, Md.

PLEASANT RIDGE, OHIO

We, the Pleasant Ridge congregation, held our harvest meeting August 22nd, which was the beginning of a two weeks' series of meetings, with Bro. B. F. Lebo, of Carlisle, Pa. in charge.

Bro. Lebo did not fail to declare the whole gospel through the power of the Holy Spirit. A real good attendance and interest was held throughout the meetings. As a result of Bro. Lebo's efforts three were baptized and one received from the Church of The Brethren.

Our love feast on October 9th was well attended with several visiting members present. There were 110 or more surrounded the Lord's table with Bro. B. E. Kesler officiating.

Mary Miller,
Alvordton, Ohio.

Our greatest glory consists not in never falling, but in rising every time we fall.—Goldsmith.

NOT GROWING OLD

They say that I am growing old.
I've heard them tell it times untold,
In language plain and bold—
But I'm not growing old.

This frail shell in which I dwell
Is growing old, I know full well—
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary.

What should I care if time's old
plow

Has left its furrows on my brow?
Another house, not made with
hands

Awaits me in th Glory Land.
What tho I falter in my walk?
What tho my tongue refuse to talk
I still can tread the Narrow Way,
I still can watch, and praise and
pray.

My hearing may not be as keen
As in the past it may have been,
Still, I can hear my Savior say
In whispers soft, "This is the way."

The outward man, do what I can
To lengthen out his life's short span,
Shall perish, and return to dust,
As everything in nature must.

The inward man, the Schiptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Savior's fold

E're long my soul shall fly away,
And leave this tenement of clay.
This robe of flesh I'll drop and rise

To seize the "everlasting prize"—
I'll meet you on the Streets of Gold,
And prove to you I'm not growing
old.

Man's wrath is the devil's oppor-
tunity to make him his servant.

ADULT SUNDAY SCHOOL LESSON

- Oct. 3—Ezra 6:1-22.
Oct. 10—Ezra 9:1-15.
Oct. 17—Neh. 1:1-11.
Oct. 24—Neh. 2:1-20.
Oct. 31—Neh. 4:1-23.
Nov. 7—Neh. 8:1-18.
Nov. 14—Neh. 13:1-31.
Nov. 21—I Chron. 16:7-36.
Nov. 28—Esther 2:1-23.
Dec. 5—Esther 4:1-17.
Dec. 12—Esther 7:1-10.
Dec. 19—Isa. 9:6-7; Matt. 2:1-12.
Dec. 26—Esther 9:1-32.

PRIMARY SUNDAY SCHOOL LESSON

- Oct. 3—Joshua the New Leader.
Josh. 1:1-18.
Oct. 10—Crossing the Jordan. Josh.
3:1-17.
Oct. 17—The Capture of Jericho.
Josh. 6:1-21.
Oct. 24—Achan's Disobedience and
Punishment. Josh. 7:1-26.
Oct. 31—The Cities of Refuge. Josh.
20:1-6.
Nov. 7—Joshua's Good Teaching.

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Naomi. Ruth 1:1-18.
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2:1-20.
Dec. 26—Review: Lessons 27 to 51.



BIBLE MONITOR

Vol. XV

December 15, 1937

No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE GLORY OF THE LORD

The season of the year is at hand when our thoughts turn to that great event many years ago which has meant so much to the human family; the birth of our Lord and Savior Jesus Christ. Christian people commemorate this event with great joy realizing the manifold benefits of salvation which we experience as a result of the coming of the Christ to the earth. In spite of all the disturbances, uncertainties and evil conditions existing all about us in these perilous days, the knowledge that we have that Jesus, an atoning Savior, was born into the world and fulfilled his mission perfectly, is a matter of great and lasting significance that brings joy and

gladness into the heart of every faithful believer.

It is a matter of interest to us to review each year the passages of scripture pertaining to this occasion. One event of interest which followed the birth of Jesus is recorded by Luke as follows: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:8-11.) It would indeed have been a thrilling and inspiring experience for us if

we could have been present and beheld this extraordinary manifestation of heavenly beings and to have heard the message of joy and hope from their lips. Indeed, just to read the account and contemplate upon it is a matter of great satisfaction to us who are poor, tillers of the soil, laborers—the common people in the world.

Here we have the great God of the universe manifesting his heavenly hosts and revealing His glory to those lowly shepherds who doubtless were “waiting for the consolation of Israel” while the kings, princes and great men (in the estimation of the world), were in ignorance and not able to comprehend or believe in it. “Though the Lord be high, yet hath he respect, unto the lowly: but the proud he knoweth afar off.” (Ps. 138:6.)

When the angels made their appearance we are told that the glory of the Lord shone round about them. Evidently there was a great shining light which illuminated the vicinity where the shepherds were keeping their flocks. What this light was we do not

know save that it was the “glory of the Lord.” Doubtless the heavens opened and revealed a bit of the matchless brilliance of the heavens above where the great God of the universe reigns in all his splendor. Jesus revealed this glory when He was transfigured on the mountain top. “And His face did shine as the sun, and His raiment was white as the light.” (Matt. 17:2.)

The angel that rolled the stone from the tomb of Jesus at the time of the resurrection also revealed this heavenly glory. “His countenance was like lightening, and his raiment white as snow.” (Matt. 28:3.) These glimpses of heavenly glory give some idea of the glorious splendor around the throne of God.

We rejoice greatly this another Christmas morning that a Savior was born into the world because if we are faithful to His teachings we shall some day see and partake of that glory in the city of our God.

Not only are we glad that Jesus came into the world but we rejoice that He is coming again to receive His faithful children home. “So Christ was once offered to

bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." (Heb. 9:28.) We should bear in mind continually that it takes preparation, watching and praying if we are to be ready to meet him in His glory. He is coming "unto them that look for Him." May we strive to be as the lowly shepherds, believing and faithful, for the Lord is coming to earth again. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. (Matt. 24:31.)

WHERE IS HE?

Ida M. Helm

"Where is He that is born King of the Jews?" (Matt. 2:2.)

The old world was looking for Christ when He came, and the cry was, "Where is He?" All the world had lost sight of God; even the Jews, the chosen people had corrupted themselves and buried the scrip-

tures they had under so much rubbish that they failed to recognize the Messiah of God when he came. There was many an altar erected to the "unknown God" besides the one at Athens. The wise men came seeking the King of the Jews, and they questioned "Where is He?"

The shepherds on the hillside said, "Let us go and see where He is." Priest and Scribe were looking for Him to come with earthly power and pomp. The king said, "Go and find where He is and bring me word."

From many a sad and burdened heart the cry rang out, "Where is He that I might believe on Him?" The world needed Jesus. The Bible says, "Without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (I Tim. 3:16.)

Neither man nor angel can comprehend God. There is but one God; three distinct persons constitute the unity of the Godhead, Father, Son and Holy Spirit. Jesus is without begin-

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ning, yet the begotten Son of God. Reason is stunned, but faith is satisfied. John 1:1 says, "In the beginning was the word, and the word was with God, and the word was God." The 14th verse of the same chapter says, "And the word was made flesh and dwelt among us." Matt. 1:23 says, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us..

Col. 2:9 says, "In Him dwelleth all the fulness of the Godhead bodily."

Well may we with the angels humbly bow in adoration, and do homage to the God-man. The lost world has a Savior! The divine incarnation was essential to the redemption of mankind. None but the Deity can forgive sins and save the lost soul. Man's sin was great before God, His case was without hope, his doom was horrifying, there was no way of escape. The required sacrifice was priceless, incalculable. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.)

"In Him was life; and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not." (John 1:4 5.)

That first Christmas night among the Bethlehem hills was born One who was a light to lighten the Gentiles, who was come to give the knowledge of salvation to His people, to set the captive free, to heal the sick and to raise from the dead

those who were living in trespasses and sin.

Since the morning stars sang together, there never was an occurrence fraught with such marvelous consequence as the birth of Christ. The world was in heathen darkness. Jewish communities were scattered here and there, but the scepter had departed from them as a nation.

Not one kingdom, among the nations of the earth, stood in defense of the true and living God. The time had come when according to prophecy and promise the long expected Messiah should appear. From the universal darkness rose the Star "of Jacob."

The people of Bethlehem suspected nothing out of the ordinary, that first Christmas night, but the angels left the shining courts of heaven and followed their Maker and Lord to the place where He lay in a manger, wrapped in swaddling clothes. We have here a distinct fulfillment of prophecy. It had been prophesied that to Him should the gathering of the people be. The shepherds and the wise men, representatives of different lands

came to do homage to Him as a child. Out of this child was to rise the King of the Jews, out of the child-like King there would arise a child-like character.

Surely the Epiphany teaches us, that the true life of every one of Christ's followers is revealed in the life of Jesus Christ. "Except ye become as a little child ye shall not enter the kingdom of Jesus." To be humble, gentle, obedient, to do good to all people, to be willing to go the second mile. To live our daily life as unto God is to grow like Him.

The angels sang "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) The spirit of love and peace was born into the world that night. The child has taught the world all of the love it knows. It walks over the field of hatred and cruelty and carnage, fields red with the blood of the slain, and in His footsteps joy and peace and flowers and grain and fruits spring up, and happiness and contentment reign. He goes into the haunts of darkness and sin and shame, and the monsters of evil lurking there

flee at His presence and floods of light and blessing take their place. He said, "I am not of the world, if I was of the world, the world would love its own."

We may look for Him in the splendor of the Christmas tree, but that is of heathen origin, He is not there. We may look for him in the movies or in the dance hall, or the genteel cafe, but they are of the world, He is not there. If we search the word of God we will find Him. He is there. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

When we find Him we find the gift of inestimable worth—redemption, that was what the world needed most, it was the all-important need.

It is the all important need today. It was given as a sacrifice, it was given to the needy. It was received with gladness.

When we give Christmas gifts we can do no better than to follow the example set by God when He gave us a Christmas Gift. We should consider what the recipient needs most when selecting gifts. "Gifts must not savour of gold. Lest

bounteousness and beneficence hold carnival."

Remember the needy first, then the friends is the better way. An invalid lady found herself unable to leave her room one Christmas and she afterwards said, "I received several beautiful presents, but the most beautiful one was the visit of a loving hearted follower of Christ who had not much to give except loving deeds and kind words. She brought just what I needed, happiness, and when she left, she left a goodly share with me, and I felt better all day for her thoughtfulness."

We may well join our voice with the songs of the angels, for in spite of the ravings of the powers of darkness, wonderful things have been accomplished by the Godman.

Here is a wonderful verse, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:23.)

R. 2, Ashland, Ohio.

May the peace of God rule your heart at this season.

THE CHRISTMAS STORY

—
Vernie Diehl
—

God, our Father, made the skies,
Bees and birds and butterflies,
Tiny flowers and trees that wave,
These lovely gifts our Father gave.

But best of all—

God so loved us everyone,
That he gave His only Son;
If on Him we will believe
Life eternal we'll receive.

The birth of His only Son was long foretold by prophecy, they are written very plainly in the Old Testament—Christ was to be of the tribe of Judah—he was to be of the family of David; He was to be born at a certain specified time; He was to be born in a certain place, Bethlehem. The days of the Judges had passed. The days of the prophets had ended in Malachi almost four hundred years before. No visits of angels from heaven all this time, no “thus saith the Lord,” from any prophet. There seemed to be a great hush or stillness in God’s realm just before this great event.

Albert J. Kempin says, “There was an awful night of paganism just before Christ came. Virtue was a rare thing. People were so

generally corrupt that parenthood was avoided entirely. A law had to be passed to make it compulsory for anyone aspiring to public office to have one or more children. Many evaded this obligation by adopting a child. Rewards were given to people with the greatest number of children. Womankind was degraded, debased, low. They painted both face and finger nails, wore indecent clothing, and bedecked themselves with gold and silver and precious stones.”

Do we see almost the same picture today? May this cause us to pause and think. Can we see in this the second coming approaching?

There was no room for Him in the inn, there is no room for Him today in the hearts of many. Too many hearts are preoccupied with business, society, politics, pleasure, money making and worldly ambitions.

“Jesus was born in Bethlehem,” its meaning is “The House of Bread,” and He who is “The Bread of Life,” chose to be born there in order that He might have a body in which to die on Calvary’s cross, that ever-

lasting life might be offered to "Whosoever will." He is a Saviour, the Saviour, our Saviour.

To the humble shepherds appeared the angels and the glory but not to Herod. In the starry heavens there was seen a strange sight that caused a stir among the wise men in a far distant country. When the announcement of the birth of Jesus reached the ears of King Herod he was troubled and all Jerusalem with him.. (Matt. 2:3.)

Saved persons should use Christmas as a special opportunity to express gratitude to God for Christ and salvation and exalt and worship Christ. They should guard against being occupied with material gifts rather than God's great unspeakable gift.

Christmas is more than a Christmas tree;

More than a feast of turkey and pie,
Or the programs we give, or the
banners we fly;

More than reunion of family and
friend,

More than the gifts and the greetings
we send.

Far more than all of these should be
The thought of Him who made us
free;

His life, His love, His precious will
To bear our sins on Calvary's hill;

And greatly do we hear Him say,
"I am the Truth, the Life, the Way."
Nokesville, Va.

CHRISTMAS

Martha J. Myers

This is a day we should look forward to because that first Christmas was when our Savior was brought into the world. Do we realize what this has meant for us, then how should we keep the day?

We can serve our Master by serving one another, we love to give gifts to our children because we love them and surely there is no harm in giving to any one if with the right motive. We know there were gifts brought for the Christ Child that wonderful Christmas but should we feel bad if not able to buy gifts, there are things we can each and everyone do, perhaps by visiting some poor soul who needs encouragement or by some other deeds of kindness make some one happy.

We were quite impressed by reading a little article about a person who felt quite disappointed when Christmas Eve came and she had received no package or

other mail; to overcome this disappointment she offered to keep a sick child while the mother was away for the evening; while holding this innocent little babe and looking out the window at the stars she was very much impressed about the Christmas when the wise men were guided by the star to where the young Child lay. When later the expected mail came it was pushed aside because of the real Christmas spirit received by doing a deed of kindness.

Dear reader, how important is it for us to get more serious ways of living? The Bible says we are to give an account of every idle word we say—when we tell our children, if they aren't good Santa Claus will not bring them anything and many other like expressions, are these idle words—let us think about these things. Seems to me at the best we can do, this life is full of mistakes.

Peru, Ind.

THE BIRTH OF JESUS

Ivene Diehl

As we are nearing the

Christmas season, our minds are drawn back to the little town of Bethlehem, the place where Jesus was born. Here at the close of the four hundred years of silence, a bright and shining light came into the world.

At the time Jesus was born there were shepherds watching their flocks by night, and the angel of the Lord came unto them, and the glory of the Lord shone around them, and they were afraid. But the angel said unto them, "Behold I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Then came the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

The shepherds left their flocks at once, and went to see the thing that had taken place, and found Jesus just as the angel had told them. God spread the news to the common shepherds and they received and believed it at once. They were not learned men therefore they were willing to take God at His word. They were filled with

joy and overflowing, they told all whom they met of the glad news.

There is no greater tidings than the message of Jesus, it fills our heart with joy. The Christmas joy far exceeds the joys of the world. How sad it is to think of how Christmas is spent by the world. May the children be taught more of the true meaning of Christmas, that the coming generation may still keep the day and hallow it.

We have where the star appeared unto the wise men, and they too came in search of the child Jesus, and going to Jerusalem to inquire of king Herod, where the King of the Jews was born. Herod was much concerned about Jesus to the wise men, and said, bring me word that I may go and worship him also. Yet down deep in his heart was jealousy, envy and murder. God knew his heart and sent the wise men another way. And Mary and Joseph had to flee into Egypt to save the child Jesus.

Jesus was no sooner born until Satan began to work against Him. He is still trying to destroy the Christ, and the way the world is

going, Satan is gaining ground very fast. The true story of the Christ child is all forgotten by many. Christmas is a big day of feasting and revelry, in many of the churches instead of worship they have a stage play, and think they are pleasing God.

Before Christ was born the world was looking forward to the coming of a Redeemer, and His coming was not as they expected and many turned Him down, only a few of unlearned ones accepted. Now we are looking forward to the time of His coming again, and many shall be grieved at His coming. Yes, they have named His name, they have their name on a church book, they have been baptized, but not born again. They go on in sin the same as before, yet in the end they expect to be saved. Sad, sad, the answer will be, "Depart from Me, Ye that work iniquity, I never knew you."

May the birth of Christ ring again in our ears, and may our lives be drawn to Him, for we can clearly see the condition of the world and know the time will not be long until Christ shall

come again, this time to call His own to Him. May we all be watching and ready, with our lamps all trimmed and burning bright.

New Lebanon, Ohio.

Start the New Year with God your guide.

KINDRED MINDS

W. C. Pease

The writer of that good old song says, "The fellowship of kindred minds is like to that above."

Paul in writing to the Philippian brethren says, "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27.) It is the weakness of the human family to strive for every thing else, and forget to take God as a partner. For we are laborers together with God. (I Cor. 3:9.)

If every professor of Christ would follow His gospel, we would be of the same mind, for we would have the mind of Christ. Paul says, "I am not ashamed of the gospel for it is the power of God unto salvation, to everyone that

believeth."

Some time ago, just before the District Meeting held at this place, and at the close of a series of meetings held by Bro. J. D. Brown, we had the happy privilege of sitting around the Lord's table with many of our brethren and sisters from the other churches of the district. Surely we were of the same mind, and felt we were sitting together in heavenly places in Christ Jesus.

We were glad to have with us a number of our young brethren and their families from Denver, Colo. It became necessary for them to go from the Quinter, Kansas church to get work, and we are pleased to know they have organized a Sunday school in Denver where they can be united in the faith of the gospel. May the Lord bless them in bringing their children up to believe the doctrine of Jesus Christ.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labour is not in vain in the Lord." (I Cor. 15:58.)

McClave, Colo.

FEEDING FIVE THOUSAND

George Studebaker

This interesting story told by all four disciples of our Lord, Matthew, Mark, Luke and John is the only miracle described by all of them.

They all tell it about the same way except that Matthew adds that there were women and children besides the five thousand men.

None of them tell just who furnished the loaves and fishes. The main thought I wish to bring out in this is the beautiful lesson of economy taught by Jesus when He said, Gather up the fragments that remain that nothing be lost.

This can be applied to so many things in life on the farm, in the home, in the factory. Gather up the little things that nothing be lost.

And then I thought how many today waste valuable moments of time in listening to silly jazz over the radio or telling foolish stories which is expressly forbidden in God's word.

We have no right whatsoever to waste valuable

moments in this way. Gather up the fragments of time that nothing be lost.

NEWS ITEMS

NEFFSVILLE, PA.

The Northern Lancaster county Dunkard Brethren held their council meeting at Lititz in the evening of November 16th. Meeting was opened by our Elder A. G. Fahnestock by singing hymn 385, after which he read Rom. 12. Prayer was led by C. M. Johns.

At this time there was four new members received into the church. It was also decided for the meetings for 1938, services every other Sunday morning, starting January 9th and the off Sunday evening starting in April 10th for six months. Bro. A. G. Fahnestock was re-elected trustee. Closing prayer by Harry Eberly and singing hymn 456.

Susanna B. Johns.

PLEASANT RIDGE, OHIO

We, the Pleasant Ridge congregation, held our regular quarterly council November 13, 1937. Bro. Abe Miller opened the meeting by reading St. John 17, and led in prayer. After which Bro. D. W. Hostetler moderated the meeting.

At this time all church and Sunday school officers were elected for the coming year. All other business which came before the meet-

ing was disposed of in a peaceful way.

The following Sunday Bro. Clyde Miller was ordained to the eldership.

Pray for us here at this place that we remain true and faithful until the father calls us home.

Mary Miller.

NOTICE

Eld. Abraham Miller has changed his address from Alvordton, Ohio, to Montpelier, Ohio, route 3.

SEND ME A STAR

Oh, Father! Lead me to the Savior,
As Thou didst the shepherds of old;
When on the lone plains of Judea,
The story of Jesus was told.

The star led them on through the darkness,
Through stony and rough was the ground;
Their feet could not stray from the pathway,
Until the Child Jesus was found.

I'll too seek and worship my Savior,
But lest from His love I may stray;
Oh, send me a star that will guide me,

A star that shines brightly each day.

Oh, send me a star that will guide me,

A star that is steady and bright;
A star that will draw me to Jesus
And lead me each day in the right.

It is better to make a thousand mistakes, and to suffer a thousand reverses, than to run away from the battle.—Henry Van Dyke.

A CHILD WAS BORN

Long years ago a child was born,
A stable was His home.
A manger roughly lined with hay,
Was where this little infant lay.
No silks this infant child adorned,
No feast in honor spread;
And where the cattle ate their corn
Was where He first saw light of
of morn.

No kings or queens came to Him,
No princes came to Him there;
No joyous bells pealed out in mirth,
To publish wide the Christ Child
birth.

But in the east there shone a star,
A message sent from God above;
To guide the wise men of the day,
To where the little Christ Child lay.

The wise men fell upon their knees
About the humble bed of hay;
Because they knew this little one
Was sent by God as His dear Son.

Then there came the sweetest music,
Music from the heavenly choir;
Peace on earth the angels sang,
Good will to men, their voices rang.

Let us too, this day again
Sing on earth good will to men;
Peace on earth, good will to men,
Tell it over and o'er again.

Selected by Mae Tharp.

WAYNESBORO, PA.

We, the Waynesboro congregation, met in our regular council meeting Wednesday evening, November 24th, at 7 o'clock.

The meeting was opened by sing-

ing "I Love Thy Kingdom Lord."

Elder Harry Smith, from the Mechanicsburg congregation was present with us and opened the meeting by reading the 133rd Psalm, and leading in prayer. This being the time to elect our presiding elder, Elder Harry Smith and A. B. Rice were present, they taking the voice of the congregation to elect a presiding elder. The voice of the church re-elected Bro. L. B. Flohr for a period of two years. We also elected delegates to go to District Meeting, namely Bro. Howard Linebaugh, W. H. Demuth and Bro. Norman King. Alternates were, W. D. Tharp, Ira Adams and Ruth King.

Our love feast was well attended at this place on Thursday, November 25th. The meeting was opened at 10 o'clock by Bro. Harry Smith. Scripture reading by Elder A. B. Rice, namely, the 137th Psalm.

Bro. Rice gave us many good thoughts on thankfulness, followed by Elder Adam Fahnestock. These brethren gave us much to meditate on that space does not permit me to make mention. We served dinner at the noon hour in the church basement.

The afternoon services began at 2 o'clock. The services were opened by Bro. Abram Gible of Frystown, Pa. Bro. Gible read I John 15 and led in prayer. Those who took part in the afternoon services were: Eld. T. C. Ecker, Harry Smith, Joseph Myers, Ord Strayer and J. L. Myers. We feel very grateful to our Heavenly Father for all the good messages that these good brethren gave to us.

We feel that we have much to meditate on the goodness of God to

His children and the promise to the faithful.

Elder J. L. Myers officiated at our communion services. We wish to thank all those who took part in the services during the day and wish to invite them to come as often as the Lord permits.

I wish to make mention that one dear sister was baptized and added to our number since our last report at this place. May the Lord keep us all faithful till His coming is our prayer, that where He is we may be also.

Sister Mae Tharp, Cor.

SIN

Otto Harris

Some men are telling us now days, that there is no such thing as sin. It is a dream, a delusion. It must be left out of account. All the evils in the world are natural and invetible. But the word of God tells us that sin is real, and that it is an enemy, the destroyer of mankind. James tells us the source from whence it comes, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted, when he is drawn away of his own lust, and

enticed. Then when lust has conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James 1:13-14.)

It is sin that casts a man down into the mire and drags him from the fellowship of God; it is sin that leads him into a far country of famine, and makes him fain to fill his belly with the husks that the swine do eat. The perils that beset us here through sin are not brief and momentary dangers, possibilities of disgrace in the eyes of men, but the truth that flashes on us like lightning from the word of God is that the consequence of sin is the peril of losing an immortal spirit.

Christ says, I will forewarn you, whom ye shall fear; fear him which after he hath killed hath power to cast into hell. Yea, I say unto you fear him. (Luke 12:5.)

Many a man's ambitions are fixed upon the wealth that corrodes, the fame that fades; and because of some darling sin will be deprived of the glories of heaven. Should we not take heed to those solemn words of our Lord and Master, "What shall it profit a man if he

shall gain the whole world and lose his own soul?"

Antioch, W. Va.

WHERE ARE THE NINE?

Melvin C. Roesch

(St. Luke 17:17) "And Jesus answering said, were there not ten cleansed, but where are the nine?"

Just preceding this verse we have the story of ten lepers calling on Jesus for mercy. He said unto them, "Go show yourselves to the priests." As they went they were cleansed, just one returned, glorified God and gave Him thanks.

A touching story indeed, and we feel that the nine were very unthankful for the cleansing.

Let us turn the picture over. Leprosy is a type of sin. Christ died for us while we were yet sinners (Rom. 5:8) giving us a cleansing from sin. Are we thankful for this?

It sure is fine and proper that we should be thankful to our Heavenly Father for temporal blessings such as life, health, food and raiment, but I believe we should be the most thank-

ful to our Heavenly Father for Jesus for being the atonement for our sin. We are made to wonder, where are the nine today?

McClave, Colo.

**CHRISTMAS—ITS
MEANING AND HOW
TO KEEP IT**

B. E. Kesler

As we approach the occasion that the annals of time have brought down to us, "The season wherein our Saviour's birth is celebrated," our minds naturally turn back to the long ago when the little town of Bethlehem was to be honored above all others as being the birthplace of the world's Redeemer; and our imagination plays upon our fancy as we meditate upon the ushering in of the greatest epoch in the world's history. And for the time being we are entranced, and in vision, seem to be surrounded by an atmosphere of ecstatic joy and gladness. And, in our fancy, we are parading the streets of that famous little town, and gazing at the moon as she beams down on the hallowed place where the lovely

virgin wearied from her tiresome journey, is to give birth to the Son of God, our Redeemer and Saviour.

When this palefaced luminary of the night closes her eyes upon the scene and hides herself behind the western horizon, we turn our eyes eastward and lo, the crimsoned horizon is lighted up by the gleaming rays of the sun as he wakes from his slumbers with smiling face to proclaim to the world the birth of the Christ-child; meanwhile the angel with trumpet voice announces, to the bewildered shepherds, "fear not, for behold I bring you good tidings," and the vaults of heaven resound, and the sacred stillness of the night is rent with the angelic chorus, "Glory to God in the highest, and on earth peace, good will toward men." And over there in the stable the young mother is fondling "the little Lord Jesus," still pondering in her heart what, "set for the fall and rising again of many in Israel" should mean, while the foster-father looks on in wonder and amazement at the sweetest face whose eyes ever opened to the light of day. "Silent night, holy

night, round you virgin mother and child."

In our fancy also, we behold those shepherds out there on those Judean pastures, keeping their night vigils over their flocks, while the pale face of the moon beamed upon them from above lighting up their surroundings and, though unaware to them, was whispering "The Christ is born in Bethlehem;" and not until the brighter light from heaven shone about them and the loud voice of the angel shouted, "I bring you good tidings," did they realize any unusual happenings. Their fears from the "Glory of God round about them," and the music of the cohort of angelic voices having subsided, they said, "Let us now go even to Bethlehem and see this thing which is come to pass," and following the instructions of the angel they found the parents in the stable, and the babe lying in a manger, as the angel had said. Not fully realizing what it all meant, yet "when they had seen it they made known abroad the saying which was told them concerning this child," and thus became the first to make

known to their fellowmen the advent of the Messiah, Christ.

And with their hearts filled with joy, they returned to their flocks glorifying and praising God for what they had heard and seen.

Their minds filled with awe, suspense, and astonishment, the people of the village came flocking to the manger-cradle of the infant Jesus to see and hear the wonderful story the affectionate mother had to tell about her lovely boy whom she called Jesus, so named by the angel at the annunciation. This Christmas in our fancy as it came in the long ago.

Christmas in Meaning

But what is Christmas in reality? It is Christ in reality. For had there been no Christ, there had been no Christmas. If Christmas means anything to us, it should mean Christ to us. The meaning of Christmas to the Christian, means the fulfillment of scripture. The prophets long ago foretold his coming. His coming, which is founded on prophecy, means the prophecies relating to Him are fulfilled. Had those proph-

ecies not been fulfilled, there had been no Christmas. To have the true spirit of Christmas is to have "Christ in us the hope of glory."

To the Christian, Christmas means a Redeemer has come. It means the sin of our foreparents has been lifted from our shoulders; that we are not accountable for Adam's sin; that the "Lord hath laid on Him the iniquity of us all;" that "when the fullness of the time had come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." And having been redeemed, we shall be saved if we trust and obey Him.

To the Christian, Christmas means a Savior has come, and that a "fountain has been opened in the house of David for sin and for uncleanness," and having been redeemed," we shall be saved by His life." It means "The Lamb of God has taken away the sin of the world"; that "Christ Jesus came into the world to save sinners," and the joy we now have in service comes through him. It means the hope of salva-

tion hereafter, which we now have, depends on Him and our trust in Him. It means all to us.

How To Spend It

The shepherds and the wise men (magi) worshiped Him at the first Christmas, we should not do less. The early Christians kept it holy as a day of worship. We shall do well to follow their example. There is no more befitting way to spend it. It may be regretted that restrictions prohibit our children from taking more active part in a practical way, in celebrating Christmas. If they were trained to memorize and recite poems and other selections relating to Christ and Christmas, it would divert their minds and thoughts to one more worthy than old St. Nicholas or Santa Claus. There is little of this done where the children are denied the privilege to take part in a public way in celebrating Christmas. It is just as easy to train little tots to revere Christ as it is to reverence an imaginary personage that has no existence in fact. Merry Christmas to all.

WHY I LOVE MY CHURCH

I am a member of the "German Baptist Brethren" church, or Brethren, commonly called "Dunkards." I confess frankly my love for my church, and thus in part give answer to many who ask a reason of the hope that is within me. (I Pet. 3:15.)

1. I love my church because she believes in God, the Creator and Father of all; Jesus Christ, the Son and Savior, into whose hands has been given all power in heaven and on earth; the Holy Spirit, the Comforter and Sanctifier, dwelling in the hearts of his people in this present age. (Matt. 28:18-20.)

2. I love my church because she believes in the past resurrection of Jesus, and in the future general resurrection, and that the redeemed of all the ages shall dwell with Him in glory throughout eternity. (I Cor. 15:14-20, II Thess. 14:14-18.)

3. I love my church because she takes absolutely safe ground with reference to conversion. Faith and

repentance, considered as prerequisites, and the baptism of the believer, place him at once into full fellowship with the church, even as in the days of the apostles. Where restitution is needed it is required, but otherwise repentance may consume a very short time. (Acts 2:38.)

4. I love my church because she believes in and invariably practices trine immersion, the baptism taught by Christ, practiced by the apostles, and sustained by history. In this the candidate while in a kneeling posture is immersed face forward three times, verily "into the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19.)

5. I love my church because she interprets literally the word of God, whenever common sense will permit such an interpretation. She believes that Jesus in person, and the Holy Spirit by inspiration, spoke to the people in such terms that they could clearly understand what was asked of them as believers. (Mark 10:15.)

6. I love my church because in the evening before

the supper, even as Christ with His disciples on the night before the crucifixion, all engage in the humble, simple service of washing one another's feet. (John 13:14.)

7. I love my church because she continues to celebrate the apostolic "love-feast," the agape, or Lord's Supper. (Jude 12, R. V.) On evenings appointed for the purpose, all assemble, and, even as Christ with his disciples on the night before the crucifixion, eat together a common meal, looking forward to the time when the righteous of all ages shall be called to the marriage supper of the Lamb. (Rev. 19:9.)

8. I love my church because in the evening after the supper, even as Christ taught his disciples on the night before the crucifixion, all partake of the holy communion, breaking the bread and tasting the wine, representative emblem of the broken body and shed blood of our Lord and Savior Jesus Christ. (Luke 22: 19-20.)

9. I love my church because she has not forgotten or neglected the oft-repeated apostolic injunction,

"Salute one another with a holy kiss." And hence among us it is a very common thing that men greet men and women greet women with the kiss of charity. (II Cor. 13:12.)

10. I love my church because within her borders the common people find themselves a home. The principles of Gospel plainness (I Peter 3:3-4) are endeavored to be carried into effect, thus placing all on an equality in that respect, beside teaching some important lessons in personal economy from a gospel standpoint. (Mark 12:37.)

11. I love my church because she believes in and practices anointing the sick with oil in the name of the Lord, as even the Holy Spirit hath directed, and the apostles often practiced. (Mark 6:13.) There are those within her borders who have taken strong hold upon the Lord, and have been healed physically. (James 5:14.)

12. I love my church because brother goes not to law with brother, and the divine is always preferred above the civil law. (I Cor. 6:7.)

13. I love my church be-

cause she makes a practical application of the great truths taught by Christ in his sermon on the mount, and with her "Resist not evil" is neither theory nor dead letter. No loyal Dunkard was ever found in war, neither does he encourage the spirit thereof. (I Thess. 5:15.)

14. I love my church because of her early position with respect to slavery. In 1782 this decision was adopted: "Concerning the unchristian negro slave trade, it has been unanimously considered that it cannot be permitted in any wise by the church, that a member should or could purchase negroes, or keep them as slaves." If all professing Christians had held our gospel faith, slavery and war would never have disgraced our fair land. (James 2:9.)

15. I love my church because she is a great temperance society. In 1778 she first records her position on the question, and she has maintained it ever since. No Dunkard may deal in or manufacture intoxicants. (Prov. 20:1.)

16. I love my church because she insists that her

members keep themselves separate from the world, and encourage no compromise with it. No one is attracted to her fold except by her gospel privileges. (Rom. 12:2.)

17. I love my church because she stands in continual opposition to the secret, oath-bound society; 1804 first records that position. (John 19:20; Matt. 5:33-37.)

18. I love my church because she loves her poor and takes care of them. Homes, not poorhouses, are sustained, and where there are no homes her poor are otherwise properly cared for. (John 13:35.)

19. I love my church because she spends no time in deciding whether or not a command of God is essential to salvation, it being sufficient that he has given it. (Acts 24:14.)

20. I love my church because she is liberal in matters that are merely opinions, in which there is reason either to accept or reject, and which do not change the present manner of life or affect the eternal fitness of things. (Eph. 4:2.)

21. I love my church because she is strict in matters

that pertain to salvation and grace, concerning which the Book plainly teaches, "Thus shalt thou do." (Rev. 22:19.)

22. I love my church because, though she would have all men saved, she believes that it is more fitting that the kingdom of heaven be clean than crowded. (Matt. 5:13.)

23. I love my church because all applicants for church membership openly profess their willingness to adopt the heaven-given standard as the rule governing Christian life and conduct. (Matt. 18:15-17.)

24. I love my church because she does not boast of the men and the work of "our denomination," but because she speaks gladly of the men and the work of our faith. (Eph. 4:5.)

25. I love my church because her ministers are preferred on the standpoint of spiritual enlightenment rather than intellectual attainments. Whatever preparation the sermon may receive, the preacher is reliant upon the Holy Spirit for his pulpit ministrations. Very little paper is taken with him there. (I John 2:20.)

26. I love my church be-

cause so many of her homes have family worship, nearly all give thanks before partaking of a meal, kneeling in prayer is encouraged, and frequent use of the Lord's prayer is made. (I Thess. 5:18.)

27. I love my church because she protects her communion table. Although "close communion" is unpopular, she pays an annual church visit to all her members before communion and asks if each one is in the full faith of the gospel, if each is at peace with all people, and if each is willing to labor for increase of holiness. If any one cannot give affirmative answers, he is recommended not to commune until he can do so. Thus the communion is restricted even among ourselves, and it is regarded as a very sacred thing. (Rom. 14:23; Heb. 13:10.)

28. I love my church because holy men of God, connected with the memorable pietist movement in Germany, not impelled by the heat of argument and enthusiasm to "break away" from the "old church" and all her ways of doing, whether good or not, after spending many days in fasting, in Bible study and his-

torical research, arrived at the apostolic ways, and adopted them. The work began quietly and earnestly; it grew amid persecution; and the church which I love is what it is by the guidance and blessing of the Almighty Father. (Matt. 18:20.)

Wilbur Stove—Selected.

“Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” (II Cor. 10:3-5.)

IMMANUEL'S LAND

“And there shall be no night there.” (Rev. 22:1.)

The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair, sweet morn awakes.
Dark, dark hath been the mid-
night,

But day—spring is at hand,
And glory—glory dwelleth
In Immanuel's land.

I've wrestled on toward heaven,
'Gainst storm and wind and tide;
Now, like a weary traveler
That leaneth on his guide
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning,
In Immanuel's land.

Deep waters crossed life's pathway,
The hedge of thorns was sharp;
Now these lie all behind me—
O! for a well tuned harp!
O, to join the hallelujah
With yon triumphant band!
Who sing where glory dwelleth
In Immanuel's land.

OUR FRAILTY

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever.” (I Pet. 1:24.)

Let others boast how strong they
be,
Nor death nor danger fear;
But will confess, O Lord, to Thee,
What feeble things we are.

Fresh as the grass our bodies stand,
And flourish bright and gay;
A blasting wind sweeps o'er the
land,
And fades the grass away.

Our life contains a thousand springs
And dries if one be gone;
Strange! that a harp of thousand
strings
Should keep in tune so long!

But 'tis our God supports our frame,
The God who formed us first;
Praise be to his almighty name,
That reared us from the dust.

O how praying rests the weary—
Prayer will change the night to
day;

So, when seems life dark and
dreary,
Don't forget to pray.

Make Christmas a day for Christ.

ADULT SUNDAY SCHOOL LESSON

Jan. 2—Rom. 1:1-32.
Jan. 9—Rom. 2:1-29.
Jan. 16—Rom. 3:1-31.
Jan. 23—Rom. 4:1-21.
Jan. 30—Rom. 1:1-21.
Feb. 6—Rom. 6:1-23.
Feb. 13—Rom. 7:1-25.
Feb. 20—Rom. 8:18-39.
Feb. 27—Rom. 8:18-39.
Mar. 6—Rom. 9:1-33.
Mar. 13—Rom. 10:1-21.
Mar. 20—Rom. 11:1-36.
Mar. 27—Rom. 12:1-21.

PRIMARY SUNDAY SCHOOL LESSON

Jan. 2—The Boy Samuel.
I. Sam. 3:1-21.
Jan. 9—Saul, Israel's First King.
I. Sam. 10:17-27.
Jan. 16—Saul's Sin of Disobedience
I. Sam. 15:1-23.
Jan. 23—David Selected to be King
I. Sam. 16:1-13.
Jan. 30—David and Goliath.
I. Sam. 17:20-54.

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Feb. 6—Saul's Jealousy.

I. Sam. 18:5-11.

Feb. 13—The Love of Jonathan
and David. I. Sam. 26:1-12

Feb. 20—David Returns Good for
Evil. I. Sam. 26:1-12.

Feb. 27—A Cripple at the King's
Table. II. Sam. 9:1-13.

Mar. 6—Nathan's Story to David.
II. Sam. 12:1-14.

Mar. 13—Absalom Mistreats His
Father. II. Sam. 15:1-23.

Mar. 20—David's Concern For Ab-
salom. II. Sam. 15:1-23.

Mar. 27—Review.





